

THE
PSALME
OF MERCY:

OR,
A MEDITATION
vpon the 51. Psalmc,
by a true Penitent.



LONDON,
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THE
PRACTICE
OF MERCY

A
TREATISE
UPON THE
NATURE AND
OBLIGATION
OF MERCY



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TO
**MY REVE-
REND FRIEND**

Mr. Iohn DOYVNAME,
Bachelor in Diuini-
ty and Preacher of
Gods Word.

REVEREND SIR.

WHen first I fell
into my grie-
uous affliction,
as a man surpri-
zed with a
mighty Tempest, I did in the
midst of mine astonishment,
bethinke my selfe, how to ap-
ply my courses to the appeasing
A 3 of

The Epistle

of Gods anger, (whence the
crosse proceeded) and the sa-
uing of my perplexed soule,
the mayne marke whereat I
aymed. In that case I suddaine-
ly and strongly resolved to take
Gods Booke into my hand, &
by it, as by the true Card and
compasse; to saile safely thorow
the sea of this worlds troubles,
in hope ioyfully in the end to
arrive at the haven of rest
and true happinesse. Among
the bookes of holy Writ, I fa-
stened mine eyes and thoughts
specially upon the Psalmes of
Dauid, which are a short and
sweete summe of all Scripture,
and the mysteriest therein com-
prized. Among the Psalmes
I conuersed more frequently,
in those that are singled from
the rest, and stiled by a speciall
title,

*title, The Penitentials, as
the fittest medicines for my
malady, which are (as one
saith) the Anatomy of the spi-
rit and the heart, as it were, of
the new man. True it is,
(which I confesse ingenuously,
though to mine own reproach)
that albeit I had very often
heretofore heard and read those
Psalmes (wherein David his
pangs and passions, are lively
described) with a kinde of pit-
tifull delight, and pleasing re-
gret, as men behold Tragedies
on a stage, and read lamenta-
ble stories: Yet could I not ful-
ly relish, and truly tast them,
whiles I lived in quietnesse and
contentment, nor indeed, until
I had by personall experience,
felt in some proportion David
his perplexed and wounded spi-*

Bern. ad
frat. in
Mon.

rit. So true is that, which sundry of the Fathers haue obserued, and Saint Bernard deli-
uers in these words; You shall neuer rightly vnderstand David, vntill by experience, you haue put on the very affections, in which David his Psalmes were endited; for none can expresse a passion that feeles it not, neither can the penne deliuer but what it copieth out of the minde.

Now being best acquainted with mine owne disabilities and defects; I did purposely chuse this Plaine-song to descant vpon, being the prime and chiefe Penitentiall, and a liuely Character of a true Mourner, though shaped to the particular condition of David,

yet

yet fitting euery penitent sinner, because it seemes to require the compunction of the heart, rather then the consideration of the head; an imitation rather then an interpretation, an application, rather then an explication.

This is The Psalme of Mercy, by excellency, so called, because it beginneth with Miserere, which prisoners indicted, and convicted, for lesser felonies, at our Assizes and goale deliueries, doe so often call and cry for, at the Iudges hands. For many that can neither vnderstand nor reade the Latine tongue, can say it by rote (as they say) and doe craue mercy, in desiring to be put to reade, this Psalme of mercy. But without

out all question, the most holy,
and iust man vpon earth, had
need to beg of the great Iudge
of heauen and earth, that hee
will vouchsafe to beare him
read with his tongue, and tune
with his heart, this sweete,
though mournefull, Psalm of
mercy in his daily deuotions,
lest he be condemned when hee
comes to be arraigned at the
grand Assizes: When all offen-
dors without witnesse or Iury,
are to be accused & convicted
by the testimony and censure
of their own consciences; where
not to appeare, it will bee im-
possible, and to appeare without
this Psalm of mercy, it will
be intolerable.

For who is he among the
sonnes of men, that may not
truly say, with that ancient Fa-
ther?

Dedictory.

ther? A sinner I am, spotted with all manner of staines, borne for nothing else, in this life, but to act repentance all my life (*what other person soeuer I sustaine,*) upon the stage of this world.

Tertul. de
Pænit.

Vpon perusall of the Psalme, and some few Expositors thereof (for I did not desire many) chewing the Cud, as it were; I haue cast it and them into mine own mold, expressed the sense in mine owne plaine language, and paralelling mine with Dauids perplexities, applied his plaisters to my sores: I wish with the same measure of spirit, I hope with the like successe of grace.

If you meruaile, that I being no Diuine should aduenture

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ture the conceiuing, much more the publishing of a Meditation of this nature: My answer is briefly; That the subject of it belongs to the art of Christianity (which euery man is bound to know) and not onely to the profession of Diuinity; and that, in absence of the Master, one scholler now and than teacheth another, and he that learnes of his Schoolefellow, will sometimes apprehēd it sooner from him, then from his Master.

And I hope to suffer the more gentle censure, for suffering this weake Essay to see light in this Age, which is actiue in scribling and printing, euen to ryot and excesse: because I see mens wills of their gifts to charitable vses daily
printed,

Dedictory.

printed, to incite others by their example, to the like courses. Why then may not any man declare & publish, the pious bequest of his soule, (as it were) and set the presse on worke, to expresse and record his repentance, build his tombe of black-Marble, & erect it in the Temple of Gods people; that by looking upon the Ensignes, and reading the Epitaph, others may be mooued, as in Christians affection to condole with him, so by a kinde of reflection, to mourne for themselves.

If a man would provide a mourning suite for his sorrowfull heart, what hurt or losse were it, to see diuers formes and fashions to make choyce of for patternes? The more course the Stuffle, and lesse

The Epistle

lesse curious the fashion, the fitter for the great Dueil or solemne mourning. My model may better please some mourner, then a better. If no other use be made, The often iteration, and frequent renouation of this matter, like usuall and ordinary resort to houses of mourning, may giue occasion to refresh and reuiue that diuine passion, which should euer liue in vs, till it dye with vs, to wit, Repentance.

What fruite others may reape by this my meditation, I know not, but sure I am, that by entertayning the time, and employing my thoughts vpon this subject, I haue excluded a world of idle fancies, and tumultuous cogitations (which otherwise would haue seized vpon

Dedicatory.

upon me) and swallowed many indignities, and discontentments that would haue disturbed the peace of my soule, had it not beene foreprized, by an exercise of this nature, as an Antidote against such poisons.

The cause why I present and submit it to your view and censure, is not onely for that I reuerence your great learning and singuler piety, well knowne to our whole Church by your sundry books; but specially in a recognition of the much contentment I found in that worke of yours, which deservedly beares the Title of Consolations for the afflicted, or the Third part of the Christian Warfare, which gaue the first ouerture to our acquaintance, and begat

The Epistle, &c.

gat sundry conferences, betweene vs sithence, to my no small comfort, as I doe in all thankfulnessse professe. Whether it shall dye in your hands, upon your priuate perusall, or liue a while, and so passe further, through the hands of others, I leaue wholly to your discretion. You shall beare the blame on the one side; howsoever, you be likely, to receiue small thanks on the other.

The God of all consolation, returne with interest, into your owne bosome, those comforts, which you so freely, and plentifully haue imparted vnto others.

Yours in true Christian
affection. I. B.



THE
PSALME OF
MERCY, OR A
MEDITATION

vpon the 51. Psalm,
by a true Peni-
tent.

*To the chiefe Musician.
A Psalm of David, when
Nathan the Prophet came
vnto him, after he had gone
into Bathsheba.*

THE ARGUMENT.



After that David in
many successfull
battailes was be-

B

1
His Majesty's
Gracious

William

come a *Conqueror*, and had defeated and destroyed the *Syrians* and *Mesopotamians*, who came to succor the *Ammonites* his *Opposites*, hauing now no enemy abroad, of any account to encounter withall, he was surprized by his dangerous enemy at home, and taken prisoner by *Securitie*, he grew by *Plenty* and *Prosperity*, (as it commonly fares with men, in such case) forgetfull of his former miseries, and God his singular mercies, and was captiuated wholly, by his lustfull desires, and sinfull concupiscence. For not contented to take by stealth, *Vriah* his wife from him, in his absence,

sence, while hee was im-
ployed in his seruice, but
(which is the nature of
sinne, still to increase and
multiply) to his foule *A-*
dultery, hee added cruell
Murder, giuing order to
his trusty Commaunder
Ioab, to marshall him in the
front and poynt of those
Israelites, who did assaile
the *Suburbs* of *Rabbah*,
when there was no possi-
bility, at least, no proba-
bility of preuailing, and
(which could not but bee,
more displeasing to God)
was wittingly contented
that many other his best
seruants and soldiers, vn-
der *Vriah* his command,
should perish with *Vriah*
for company, to cloake

and disguise his particular wicked designe against him. *To omit* his practice, in calling *Vriah* from the *Warres*, and sending him home (both sober and drunke, though he went not at all) to couer the shame, and shadow the sin, which *David* had committed, (she being then with child by him :) no sooner was *Vriah* slaine, but hee married the widdow, whom being a wife, hee had defiled; and so securely enioyed the forbidden fruite of his filthy pleasure, and mischieuous *Policie*, till *Nathan* the *Prophet* was specially sent, as an *Herald*, to summon and challenge, checke, and re-
prooue.

proove him, for these manifold defections, and manifest rebellions against God.

Now the time of *Nathan* his comming to *David*, is purposely recorded, to shew that *David* was in a kind of *Lethargy* for about a yeeres space (as it is collected by the story) which is a strange and remarkable thing, that so great a *person*, so endued with God his excellent Spirit, could sleepe and snort in the bed of *security*, as if he had beene quite bereaved of the sence and life of *Piety*, and out of his wits, (as it were) for so large a time. For who would not thinke and say,

he was bewitched by *Satan*, & benumbed with the *spirit of slumber*, & growne, if not obstinately contemptuous, yet retchlesly careles of *God* his Iudgements? Which circumstance, as it doth much aggravate his fault, that hee felt not true remorse of *conscience*, till the *Prophet Nathan* came to rowze and raise him; so doth it exceedingly amplify the mercy and goodnesse of *God*, who when ordinary meanes of *Prayer*, reading and meditating of *Gods Word*, could not worke and preuaile with him, (for who can imagine, that such a person could altogether in that time want such helps,)

helpes,) addrest an extraordinary *Ambassador*, euen one of his *Prophets*; a *Prophet*, to a *Prophet*; a *Phisicion*, to a *Phisicion*; but to a sicke *Phisicion*, who could not cure himselfe, to handle and search his wounds, to touch him to the quick, and so to reduce him to a sound and sincere *repentance*.

Now, who on the one side, doth not tremble and quake, to thinke of this fearefull example, that so holy a *Prophet*, so worthy a *King*, could, after so foule a fall, lye so long, in this dyrt and myre, and bee so ouerwhelmed with such a beastly and sencelesse sluggishnesse?

On the other part; whose heart is not raviſhed with delight, and euen reſolved into teares of ioy and comfort, to behold ſuch a mirrour of Gods mercy, in *Dauid*, after hee had plunged himſelfe into ſo many and manifold great and grieuous ſinnes, as were folded vp in thoſe capitall crimes of *Adultery* and *Murther*, that hee ſhould yet finde grace to riſe againe by *Repentance*, obtaine pardon of all his ſinnes, and be reſtored and reintegrated into God his ſpeciall loue and fauour?

So then the *Title* tells both the tyme and occaſion of composing this *Pſalme*, which doth paſſionately

onately declare, and liuely expresse *Dauid* his humiliation, sorrow and discontentment, for the offences he had done, and publish, and record to posterity, a forme and *Modell*, (as it were) of *penitent prayer*, to be vsed, by *Sorrowfull Sinners*, in all succeeding ages.

This excellent *Ditty* of the sweet Singer of *Israel*, was (as the *Title* purports) recommended to him that excelled, to wit, the Master of the *Quire* or chiefe *Chanter*, to be put into a note or tune fit for it, and to bee played vpon an Instrument of Musike, called *Neginoth*, that the *Art* of *Musike* might be, as all
B 5 other

other humane arts ought to bee accessary and serviceable, to the advancement of diuine glory. For the fashion was in those times, to sing such Hymnes artificially set and tuned to some Instrument, in the publike Assemblies, that by the melody of the eare, the Iubilation of the heart might be enlarged.

THE

THE ANALYSIS

or Resolution of the
Psalme.

THis is a penitentiall
Psalme, and the chiefe
of the penitentials, in
common account, a liuely
mirror of a true penitent,
and a zealous prayer of a
mournefull soule, oppres-
sed with the weight, and
perplexed with the sight
of sinne.

*Speciall for
himselfe; such
are all the peti-
tions to the 18.
verse.*

The prayer
is either

*Generall for
the whole Church,
in the 18. verse,
and so to the end.*

As

As repen-
tance hath
two parts,

To lament
and bewaile sins
past.

To preuent
and auoide sin
to come.

So the peti-
tions of the
Psalme, are
either for

Iustification
by pardon of
sinnes commit-
ted, to the 10.
verse.

Sanctificati-
on, by future ho-
linesse, in the
rest.

But the Prophet doth
not exactly pursue this
method, but rather the or-
der of his own iudgement,
often iterating and varying
his petition for one & the
same thing, by the Meta-
phors

phors of washing, cleansing, purging, blotting out and doing away his sins, and in the midst of his prayer for sanctification, abruptly and passionately interlacing his sute, for pardon of his crying crime of *Murder*.

O Miserable wretch that I am, what shall I say? What shall I doe? Which way shall I turne? To whom shall I addresse my selfe? Hell will not; the earth cannot relieue me, and I dare not lift vp mine eyes to Heauen, hauing so highly offended against Heauen, and before thee the great King of Heauen. I am assailed on euery side,
assailed

assailed by mine own iniquities, assailed by thy graces. Where may I shrowd my selfe from my sinnes? How can I hide mee from my selfe? Where may I expect succour? Whence may I hope for helpe; sithe thy graces, which I haue turned into wantonnesse, doe conuince me of foule ingratitude, doe multiply iniquities vpon me, and euen arme thy mercies against me? The extremity of my Condition is such, as will afford no long time of deliberation. In brieft, there is one onely way left of escape, and euasion, and that is, by flying from thee, to fly to thee; to appeale from thy

thy seate of Iustice, to thy throne of Mercy, as to thy Court of last resort, which is alwaies open. Either that way or no way, can I be rescued from vtter destruction. The most odious sinne of desperation, wil but plunge me further, into the depth of damnation. But with the Lord, there is maruailous mercy, and plenteous redemption. By this meanes it is possible; without it, impossible to saue my sinfull soule. Wherefore my resolution is; in the lowest degree of humiliation, in the deepest straine of contrition, faithfully, (and yet, (in a sort) fearefully) to repose my selfe vpon his infinite,

finite, and vnspeakeable
compassion. I will pierce
mine entralles, and pricke
the heart of my corrupt
heart to the quicke. I will
let out a flood of teares,
which are the bloud of my
soule: I will mingle my
zealous and humble pray-
ers, with those salt and
brackish teares: I will
knocke hard at his mercy
gate, and cry aloud, *Mi-
serere.*

A



A MEDITA-
TION VPON
THE PSALME
of Mercy.

*I. Haue mercy, vpon me,
O God, according to thy great
mercy, and according to the
multitude of thy tender com-
passions, blot out my transgres-
sions.*



THAT which I
begge at thy
hands, O God,
is mercy: for of
many proper-
ties in thee, which are all
essentiall to thee, there is
none

none so vsfull, none so
delightfull, to my per-
plexed soule, as is thy
mercy.

Were it not for thy
Mercy, thy Maieſty would
affright, thy Wiſedome
confound, thy Juſtice con-
demne, and thy Power
deſtroy me; as on the o-
ther part, through the
ſweete mixture of thy
Mercy, thy Maieſtie will
reuiue, thy Wiſedome en-
lighten, thy Juſtice acquit,
& thy Power preſerue me,
and euery of thy other At-
tributes will contribute to
the aduancement of my
ineſtimable benefit, and
endleſſe good.

In Mercy all my pray-
ers and petitions are com-
prized;

prized; by Mercy all my defects and desires are satisfied; for Mercy all my prayſes and thankes are returned.

Euery thing that hath being, doth naturally affect continuance, and well being.

Euery Man doth or ſhould deſire his chiefe good, and true happineſſe, which conſiſts in thy remiſſion of his finnes, in his reconciliation to thee, and that is the bleſſed, and kindly fruite of thy gracious and tender mercy alone.

A ſinner I am, and who is not? Therefore I cannot ſeeke for happines in freedom from ſinne (that is
aboue

about the nature of man,) but in the free pardon of my sinne, by grace, which surmounts all the sinnes of all the world. Thou didst looke downe, O Lord, from all eternity, out of thy highest throne of Heauen, by way of *Suruey*, among the sonnes of men in all ages and generations, (all things and persons being euer present vnto thee) to see, if there were any, that would vnderstand and seeke after thee. But vpon exact enquiry returne was made, they were all found corrupt and abominable, *There was not one that did good; no not one*. Which for greater vehemency and evidence

dence of the truth, is repeated the second tyme, and purposely recorded, by an infinite foresight, to take away all colour of doubt, and to impose perpetuall Silence, to such as afterwards might deceiue themselves, and abuse others with an opinion of their owne iustice and holinesse, as answerable to thy diuine law, and meritorious of thy louing fauour.

Wherefore I present this lamentable supplication, and sing this dolefull ditty, though framed for my selfe especially, yet fitting euery of the sonnes of *Adam* generally: *Haue Mercy vpon mee, O God.* I call

vpon

vpon thee, O God, at this time, by the name of *Elohim*, which purports the *Trinity of Persons*; and not of *Iehouah*, which denotes the *Vnity* of substance, in the Godhead : for my threefold sinne doth iustly occasion mee, to fixe mine eyes vpon the Three persons distinctly. Vpon thee, O Father, who art power, against whom I haue offended, by abuse of my regall Power, in murdering Captaine *Vriah*, and his whole troope; Vpon thee, O Sonne, who art Wisedome, by vsing finesse and fraud in carrying closely, and cunningly contriuing the murder. Vpon thee, O holy Ghost, who

who art goodnesse, whom
I haue grieued, by defiling
my hands with blood, and
body with *Adultery*, which
is, or should be thy temple
and habitation.

When I implore thy
great Mercie, I imply my
great misery. The Phisick
of the body must be attem-
pered to the malady. If
the receipt be giuen vnder
the due Dosis, it may
moue, but it will not re-
moue the peccant humors.
Desperate diseases must
haue soueraigne remedies:
for meane medicines will
neuer cure great griefes. If
the plaster bee too skant
for the sore; If the wound
be not thoroughly teinted,
and wholly couered, it will
neuer

Aug. in Psal.
51.

neuer bee well cured, or soundly recouered. As it is in the diseases and sores of the body; so is it also in those of the soule. One deepe calleth another: the depth of sinne requires the depth of grace; and a depth of misery calleth for a depth of mercy.

If I aske my selfe, why is thy Mercy great: for that, there is no cause of thy mercy, but thy Mercy. I must answere by the effect, Because thou canst deliver my soule from the nethermost hell, from such anguish of body, from such perplexity of spirit, from such terrors and torments, as are ready to ouerwhelme mee,

in the pit of destruction.

If I aske how great is thy Mercy? I must giue an answer answerelesse; I know it to be meruailous great, but how great it is, I cannot comprehend. The immensity of it I haue assayed to shadow out, by such resemblances as the world affords to outward sense, for the shallow conceits, and weake capacities of mortall men, being not able with my thoughts to reach, much lesse with my tongue or penne to expresse it.

The height of thy mercy I compare to the altitude of the Heauen aboue the Earth, the bredth to the distance of the

C

East

*Chrysost. in
hanc Psalmum.*

Psalm. 103.

East from the *West*, the depth, to the affection of parents to their children: but alas, these are no euen matches: for that which is limited and finite, hath no proportion at all, with that which is vnlimited, and infinite.

Thy Mercy, O Lord, is as thou art: thou art great without quantity, as thou art good without quality. Thou art not merciful, but mercy: not good, but goodnesse: not louing, but Loue it selfe, in the abstract. The extent of thy goodnesse, loue, and mercy is such as hath no bounds, the depth is such as hath no bottome.

The influence of it, will
make

make me feele that which
no eloquence can vtter, no
intelligence can containe.
No man can tell how
sweete hony is, but hee
that tasteth it.

I see, O Lord, great
fruite of thy rich roote of
Mercy. For were not thy
mercy exceeding great,
few or none could liue
here the life of grace, or
there, the life of glory.
Looke how many Saints
there be in heauen or on
earth, by inchoation here,
in perfection there : So
many worthy examples,
so many infallible demon-
strations there are, of thine
vnspeakeable mercy, with-
out which, they should all
haue perished and sunke

*Melius im-
pressum
quàm ex-
pressum in-
notescit.*

*In his non
capit intel-
ligentia, ni-
si quantum
attingit ex-
perientia.*

*Bern. in
Cant. 3.*

*Qui non
gustauerit,
non intelli-
get, quàm
benè sapit
mel, Aug.
in Psal. 30.*

downe to Hell.

If therefore thy Iustice lift vp it selfe as the high Mountaines, to eclipse the light of thy gracious countenance from mee, I will raise my selfe yet higher, in confidence of thy Truth, which reacheth to the clouds, and thy Mercy, which mounts euen to the heauen of heauens. I will frame this comfortable consequence to my distressed soule: if thy mercy bee magnified aboue thy Iustice, it must needs bee farre aboue my transgressions.

O Lord, I haue caused my sinne to abound, farre beyond the bankes and bounds of thy Law, but it is

is thy property, to pardon,
and the property of thy
Mercy, where sinne a-
bounds, there to super-
abound.

Rom. 5.

Thy mercy doth euen
crosse and controule thy
Iustice; and as the highest
Orbe doth by violence
carry with it the inferior
Spheres, against their pro-
per inclinations and moti-
ons; So the force of thy
powerfull mercy doth o-
uerrule my naturall and
wilfull courses, running to
wickednesse, and in that
race, hasting to iust con-
demnation.

My finnes therefore,
how great foeuer, cannot
stop the flowing of thy
vast Ocean of Mercy.

C 3 When

When I fall into computation, and comparison of my finnes on the one side, and thy mercies on the other ; I finde by diuine Arithmetike, and the true *Iacobs-staffe* , (to my singular comfort) that my finnes , how great , and how many foeuer, yet may bee both measured and reckoned ; but on the other part, that neither the magnitude nor the multitude of thy mercies can be either fathomed or numbred.

*Miserationum Dei,
nec magnitudo mensurari, nec
multitudo numerari
potest, Basil.*

I beg thy great Mercy, because thy lesser mercies will not doe the turne, which my miserable condition requires. For they may ease me of lesser miseries,

series, of afflictions in body, of distresses in estate, of other incumbrances in the world ; but it is thy larger Mercy that must forgiue, not my lesser only, but my greater sinnes, which haue prouoked thy iust and heavy indignation against me.

Thy wayes, O God, are not as mans wayes, nor thy mercies, as mans mercies. Mans mercy is short and scant, mingled with hardnesse, and maymed with sundry imperfections. In ciuill matters some man will forgiue the interest, but not the principall : some man will forgiue the halfe, but not the whole debt : some man

C 4 will

will forbear to demand the debt, yet will not forgoe the Bond; hee will keepe that, to curbe his debtor, vpon all occasions. In matters criminall, one will forgiue the fault, but not the punishment: another will remit a part, but not all the penalty: a third will forgiue, but not forget the iniury. But thy Mercy, O Lord, is great & large, free and absolute, intire, and indefinite, or rather infinite; Thou forgiuest both the fault and punishment royally and really: all is acquitted and discharged at once, in accomplishment of that comfortable clause in the cloze of thy new Covenant,

nant, *Thou wilt remember our iniquities no more.*

Jerem. 31.

The multitude of my finnes occasions me, to parallel them with the multitude of thy mercies, that there may bee a medicine for each malady, a salve for euery sore. I touch still vpon one and the same string, though with some variety, because the meditation and modulation of this mercy of thine, is as sweet *Musicke* in mine eare, and a ioyfull *Iubile* in my soule. I strue to expresse one and the same thing in diuers words or phrases; great mercy, and a multitude of mercies, being all one in sense and meaning: for great mercy comprehends

will forbear to demand the debt, yet will not forgoe the Bond; hee will keepe that, to curbe his debtor, vpon all occasions. In matters criminall, one will forgiue the fault, but not the punishment: another will remit a part, but not all the penalty: a third will forgiue, but not forget the iniury. But thy Mercy, O Lord, is great & large, free and absolute, intire, and indefinite, or rather infinite; Thou forgiuest both the fault and punishment royally and really: all is acquitted and discharged at once, in accomplishment of that comfortable clause in the cloze of thy new Couenant,

nant, *Thou wilt remember our iniquities no more.*

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a multitude of mercies, and a multitude of mercies amounts to one great masse of mercy.

The greatest mercy, that the greatest person can doe to the most miserable wretch vpon earth, is not to bee compared to the least of thy mercies, which thou affoordest to the holiest man that liues, in regard of the infinite disproportion that is betweene the Offendor and the Offended, the Creator of Heauen and earth, and dust and ashes. Howbeit, euen in thine infinite mercy, as it hath relation to sinfull man, there be degrees, whercof we cannot better take the skantling, then by
our

our greater or lesser offences committed against thy diuine Maieſty : for the Law of gratitude amongſt men, teacheth mee to acknowledge, that thy loue is greater to them, to whom thou forgiueſt greater, than to ſuch as thou acquiteſt of ſmaller debts. Therefore as my more heynous finnes, at the Tribunall of thy iuſtice, do call for ſeuerer puniſhment ; ſo at thy throne of mercy (which is aboue thy ſeate of iuſtice, and to which I appeale, as to thy Court of laſt reſort) they begge and craue, for thy more great and tender compaſſions.

Debt is a burthen; and a great debt, is an heauy burden:

den: hee that beares an honest minde, cannot be quiet in minde, so long as hee continues in debt. My sins are my debts, and that scoare runnes still in my minde, whereon I haue runne so fast and so farre; I professe truly, that my sins haue gone ouer, *not my body only, but my head also, and that they are a burden too heauy for mee to beare.* I know, O Lord, thou keeper of men, that thou markest what is amisse in me, thou scorest vp my sinnes, my wilde and wandring thoughts, my vaine and wicked words, my foule and filthy actions; thou keepest a day and a debt-booke of them, to charge mee

Psal. 38.

Iob. 7.

mee by way of account,
whensoever it pleaseth
thee : thou settest them
downe in capitall and red
letters, (to declare thine
anger:) thou grauest them
with the poynt of a Dia-
mond, and writest them
with a pen of Iron, both in
thy Registry of Heauen,
and in the Tablet of mine
own conscience on earth,
placing on the right side
thereof, the straight rules
of thy Law, and mine
Obliquities on the left,
each as a foile to set forth
the other : Debts must ei-
ther be paid or forgiuen,
else they cannot be dis-
charged. Pay, O Lord, I
cannot, I am become bank-
rupt, I am not able, (no
not

not, by way of composition) to answer thee one for a thousand. Therefore it remaines onely that I beseech thee, whose proper tie it is to haue mercy, and forgiue, to crosse this debt-booke, to wipe out the score, to cancell the handwriting, and deface the record that is against me, to put away and blot out my transgressions, that there may remaine no memory of them, either to prouoke thy heauy vengeance, or to affright my distressed soule.

Wash mee, wash mee againe and againe, or wash me thoroughly from mine iniquity, and cleanse mee from my sinne. As my sinnes, being

being in nature of debts,
are registred in thy book,
and set vpon thy score : so
like spots and staynes, they
blemish and deface the I-
mage of thy diuine nature,
ingrauen in my soule at the
Creation of it, in such sort,
as thou canst hardly dis-
cerne it to be thy worke-
manship : and therefore I
intreate thee, to wash me
often and thoroughly, that
I may appeare cleane and
holy in thy pure and pier-
cing eyes.

There is nothing so
pure, (O Lord) as thou
art in thy diuine nature,
nothing so foule, as I am
by naturall and actuall cor-
ruption : Wherefore I
thinke nothing too much,
to

to bring the most defiled thing on earth to the purest Essence in heauen, and that makes me to beg againe and againe, that thou wilt wash me againe and againe.

Sinne is filthy to thinke of, more filthy to speake and heare of, most filthy to act and commit; there is nothing in it, or any part or passage of it, but vilenesse, basenesse, and filthinesse.

All the washings in thy Leuiticall Law, were types and figures of this Spirituall washing in the blood of the Lambe, slaine from the beginning of the world.

Wash me, O Lord, with
the

the water of thy grace,
with that water, whereof
whoso drinketh, shall ne-
uer thirst: wash mee with
the water of mine owne
teares, with the water of
thy Word, with the water
of thy Sacraments. I
know, O Lord, that vn-
lesse thou wash mee, I can
haue no part or portion in
the. Wherefore I beseech
thee to wash, *not my feete
onely, but my head also*, and
all the parts and mem-
bers of my body; yea to
rinse and scowre my soule
and all the powers and fa-
culties thereof, that I may
present both soule and bo-
dy, *an holy and acceptable sa-
crifice vnto thee.*

Iohn 13.

Rom. 12.

It is thy blessed busines,

C

O Christ, to wash me in this worlde, that thou maist render me spotlesse to thy Father in another world. I sinne daily, and therefore had neede of daily washing: I sinne continually, and therefore had neede of continuall washing; for the word including a multiplication of washing, doth imply a multiplication of sinning. For if my soule lothing the filth and mire wherewith shee hath soiled her selfe, euen to vglinesse, take a course by the teares of contrition, for the cleane washing of her face, how soone doth the old dirt of sinne spurt into her visage againe? So that the businesse

finesse of the soule in this life, (if it be a life of repentance) is neuer at an end, being indeed nothing else, but the washing of that which is foule, and the fouling of that which was washed.

There be (as it is reported in the story of nature,) certain flying fishes, whose wings by flying waxe dry, and being dry, lose their flying; so as they must euer and anon returne to the Sea, by the moisture thereof, to enable their flight againe. Euen so my soule, washed in the laver of regeneration, and mounting vp towards heauen, through this wicked world, her wings, euen her best

best purposes , cogitations and conceptions easily grow dry, by the contagion of earthly conuersation, vnlesse they bee often bathed and moistened in the waters of repentance, to carry her thorow to her iournies end.

So then , my case and condition is such, as in regard of many spots how-erly falling, and deeply staining my ill faouered and disfigured Soule , I haue iust cause to pray earnestly, that I may bee both often, and thoroughly washed , and by thee, who canst alone make me cleane, and clense me from my finnes.

As I haue a great debt
to

to be discharged, much filthinesse to bee washed, so haue I a loathsome Leprosie of sinne, to be clenfed; wherefore I pray thee, O Lord, to clense mee from from my finnes.

This Leprosie, and the cure of it, were shadowed out, and figured also by fundry purgations & clenfings in thy Leuiticall law, all poynting to that blood of the Lambe, whereby my finnes are purged.

The Leprosie (as Physicians tell vs) is an hereditary disease, descending from the Father to the Child. An ignominious and odious disease, banishing the Leper from all company; a contagious disease,

disease, spreading from man to man, more then the Plague; a dull and stupid disease, that makes him insensible altogether; and a dangerous, or rather desperate disease, hardly or not at all to be cured.

In all which respects, sinne may fitly bee resembled to a Leprosie: for sinne comes by propagation from our first Parents, to all their posterity. It separates vs from thy presence, from the company of thy blessed spirit, of Angels, and all good men. It infecteth others, and poysoneth not onely with the breath, but with the sight of it too. It benums vs so, as wee feele not thy feare-
full

full iudgements. It is vtterly incurable, otherwise then by the blood of the Lambe. It hath been obserued, that the teares of a *Vine*, when it bleedes, are a very good medicine for curing of the bodily Leprosie. Euen so the teares of the heart, that growes and lies lowe, as doth the *Vine*, that weepes and mournes in humility for sinne, auaille much to the clensing of this Leprosie of the soule. My sinne, as a Leprosie, doth ouerspread both my soule and body, from the crowne of the head, to the sole of the foote, from the highest faculty of my vnderstanding, to the lowest affecti-
on

Plinie.

on of my will, there is no found part in mee, my discase is growne to the height, to full ripenesse, or rather foule rottennesse: it hath put out the scabbe (as they say) by enormous and scandalous actions. Wherefore I beseech thee, who art the prime and soueraigne Physician, to looke vpon me with the eye of pittie, and to clense, and cure mee of my Leprous sinne and sinfull Leprosie.

2. I know mine owne wickednesse, and my sinne is euer before me, or, my sinne is euer against me.

BEfore the Prophet *Nathan* was sent as a speciall Bailife, to summon me, by a writ, *ad melius inquirendum*, I cast mine eye carelesly, I did not fixe it fully, I looked slightly and superficially, as in passage, not sadly and mournfully, vpon my grieuous sins: I did not behold them so seriously as I ought to haue done: I saw but the *Epitome*, or grosse summe of them: I did not viewe them in the large volume, written at length, or rather

D ther

there painted out as now they are, in their true shapes and colours.

Euery man, by the light of nature, must needs see somewhat of this kinde, in the glasse of his owne conscience; but through the corruption of nature, no man is willing to take a perfect suruay, and make a full portraiture of his own transgressions.

*Ut liberiùs
peccent, li-
benter ig-
norant.
Bern. de
grad. humi.*

There is in man an affected ignorance and blindness, in this behalfe: and who so blinde, as he that will not see? who so ignorant, as hee that will not know? As wee put off the euill day so long as we can; so we put by the euill object, so farre as wee may,
from

from our sence and sight.

I knew, I had offended;
but I knew not, that I had
so highly offended : I
thought thou diddest see
my finnes; but I did little
thinke that thou haddest
taken such speciall and ex-
act notice of them, as to
send an Herald, or extra-
ordinary Ambassadour, of
purpose to challenge, and
reproue me for them, and
to rowze me out of my
sound sleepe and snorting
security, in them.

It was thy great mercy,
(O God) to send a Pro-
phet, to check, admonish,
and correct mee ; and it is
of thy gracious goodnesse
that crosses, which are thy
Messengers for that pur-
D 2 pose,

pose, afflictions of body or mind, outward or inward, one or other, are ordinarily laid vpon thy children, to make them know themselves; and by knowing themselves, to know thee; and by knowing, to loue thee; and by louing thee, to bee beloued of thee.

This is that golden chaine, euery linke whereof is fastened within another, whereby a man is tyed and nexed to thee: this is that Ladder of *Iacob*, by which thou descendest to him, and hee ascends to thee.

*Nemo est il-
lo insanabi-
lior, qui sibi
sanus vide-
tur. Greg. in
psal.*

None is so dangerously sicke, as hee that doth not finde, and feele himselfe to be sicke. I know mine own maladies,

maladies, and therefore resort to thee the great Physicion, to be eased and cured therof. It is in vaine to seeke health and helpe, vnlesse I lay open my wounds, and discover the malignity of my disease, which is, *morbis complicatus* (as the Physicions terme it) not a simple or single, but a compound disease, wherein many diseases are folded, and wrapped together: so as, if there be not extraordinary care taken, to apply somewhat, to each ill affected part, respectiuely, I may soone come *ad diliquium animæ*, to the fainting, and failing of my spirituall life.

I know my sinnes in the

D 3 plurall

Initium salutis, notitia peccati.

Qui peccare se nescit, corrigi non vult.

Senec.

Frustrâ medicantis auxilium expectat, qui vulnus non detegit. Boëtius.

Non potest scire quo modo morbos curare conueniat, qui vnde hi sunt ignorat. Cornel. Cels. de Re Med. lib. 1.

plurall number, which albeit they flowed from one and the same fountaine; yet ranne they into diuers streames, for as much as to my adultery, I added both trechery and murder; neither did I betray and expose to slaughter, one man alone, or a few persons, but a whole band and troope of men, fighting in mine owne quarrell, and in defence of thy Church. Wherefore it is not without cause, that in one grosse body of sinne, I represent vnto my selfe, many seuerall branches, and kindes of sinne, by multiplication, and seuer it into sundry parts, by diuision.

He that knowes his sin,
knowes

knowes himselfe: which the *Heathens* held to be a diuine lesson, and most profitable instruction. For what can hee vnderstand that knowes himselfe, but that the imaginations of his heart, the words of his mouth, the workes of his hands, are euill onely, and wicked continually?

e caelo descendit, &c.

Gen 6.

On the other part, he is not a sinner onely, that is, one that hath sinne in him, and somewhat also besides sinne: but hee is a great lumpe and intire masse of sinne: nothing but sinne, that doth not know himselfe to bee a sinner; and that, hee hath committed many and manifold sinnes.

Chrysol.

Hee that knowes himselfe and his finnes, cannot but displease himselfe, and thereby please thee; as also, he that neither knows himselfe nor his sins, may haply please himselfe, but he cannot possibly but displease thee.

Hee knowes his owne sinne (as is fitting) who is sorry for it, and displeased with it; he that is readie to abide Gods chastisement, and mans reprove, for his amendmēt; he that resolves for the time comming, to auoid sin, and all occasions of sinning; who seriously considers what the malignity of sin is, of what good things it bereaues him, to what penalties it makes him

him liable, how venemous
the poison of it is at home,
how contagious the ex-
ample of it is abroad.

Thou hast giuen me (O
Lord) the knowledge of
thy Law, and by the know-
ledge of thy Law, the
knowledge of my sinne.
For that which is right
and straight, doth both
shew it selfe, and that
which is crooked also. But
if thy written Law were
silent, and dumbe, and did
conceale it selfe, or my
sinnes, from me; yet thy
vnwritten Law grauen in
euery mans heart, both
Iew and Gentile, doth ac-
cuse me, so oft as I trans-
gresse the limits thereof,
and leaue me without ex-

*Rectum in-
dex sui, &
obliqui.
Aristot.*

cuse. Mine owne conscience cryes alowde, and layes wide open, before mine eyes, the Booke wherein my enormous finnes are recorded in capitall *Characters*, so that I may runne and read them. It stands Centinell in the watch-towre of my soule, and doth keepe me waking, when my sence or sensuality would faine be sleeping, it doth restlessly rayse, and rowze my dull, and dead spirits, out of the deepe dungeon, and spirituall Lethargie of carnall security.

The true sence and full knowledge of my finnes, makes me so anxious and ardent, in begging pardon, because

because I cannot rest, till I haue made my peace, and wrought my reconciliation with thee. The extremity of my danger and distresse, doth cause mee incessantly to importune thee, for reliefe and remedy; and my strong hope is, that this force will not be displeasing to thy tender mercy.

My sinne is euer before me.] I doe not onely know and vnderstand my finnes, and there leaue the matter: I doe not, vpon a bare enumeration and cogitation of them, cast them carelessly behind my back, but I muster them before my conscience daily, I behold them as in a Table set before

fore mine eyes continually, that vpon sight of the vglines of them, I may be humbled and cast downe; of the terror and horror of them, I may tremble and quake for feare; of the basenesse and filthinesse of them, I may loath them, & my selfe for them.

For finnes committed, being truly felt, and liuely represented to the conscience, like furies or ghosts of hell, fright their beholders away, with their vgly shapes, & deformed forms.

Sinne is of that ill nature and condition, that it will cast him that hath done it, in the teeth (as they say;) it will lye vpon the conscience, as vnfauory
oyle

oyle floates vpon the stomacke, it will neither bee disgorged, nor digested. Thou toldest *Cain*, If thou dost euill, sin lies at the dore: it is restles, it will not be stil, it wil not keep house, it wil not hide it selfe in a corner of the heart; it will lye in the way, so as thou canst neither come in, nor goe forth, but thou must needs stumble vpon it.

Gen. 4.

A sinner is fitly resembled to a dreamer, not on-ly because the pleasure of sinne doth quickly and lightly vanish away, like a shadow, or dreame, but also, because the shap- es and formes of his day finnes, doe represent themselves to him in the night, the plea-

*Peccatores
somnia-
nti-
bus simi-
les. Io. 8.
Her.*

pleasurable actions thereof for the time, doe beget hideous apparitions afterwards.

*Insepulta
sepultura.*

On the other part, a sinners conscience, is like a graue, that casts vp the earth againe, as fast as hee casteth it in. It is a graue euer open, though hee cloze it neuer so often.

It is reported of the Indian *Bracmanni*, that to the end they might still be occasioned to thinke of their end, they kept their graues ready digged, and alwaies open before their houses, that at their comming in, and going out, they might bee euer mindfull of their iourney and passage to death.

If

If those Heathen, by the light of nature, tooke so wise a course; how much more ought Christians, by the lampe of grace, still behold their sins as their Graues, wherein their soules must lye eternally buried, vnlesse they bee timely raised, and thorowly renewed by repentance?

As the sight of the Brazen Serpent, did cure the sting of the serpents; so the mournfull and displeasing sight of my sins, doth take away the biting of these serpents.

So then, in the midst of the discontent which I finde in this fearefull and wofull sight of my grievous sins, there is this singular

*Peccata non
nocent, si
nō placent.
August. de
temp.*

gular comfort, that thou
in mercy turnest thy face
from them, thou castest
them behinde thee, while
I set them before mee.
They doe not deeply dis-
please thee and me, at one
and the same time; when
they procure my sorrow
and humiliatiō, they cease
to prouoke thine anger
and indignation. My sins
neuer hurt mee, but when
they delight mee; they ne-
uer displease thee, but whē
they please me; Where-
fore as foule as the obiect,
as odious as the sight is;
in my better iudgement, I
am contented with an im-
patient patience, still to re-
present it to my soule; be-
cause how focuer in it selfe
vgly,

vgly, it vshers me by degrees, to the view and contemplation of thy vnderferued loue and fauor, which at length, as the bright sun, dispels all the cloudes of care, and mists of Melancholy, and raises my dejected heart, to the participation of vnspeakable consolation.

Wretched and vnhappy I was, in committing so great and grievous finnes; but I am happy in a sort, in this unhappinesse, if I haue eyes to see my sins, being committed, to see them as it were thorow a perspective glasse, so as they may seeme in ful proportion, as great to mee, as they are in deed.

Satan

Satan deales with his vassales, as the Rauen doth with the Lambe; the Rauen first picks out the filly creature his eyes, and then carries him out of the way, securely to deuoure him. First, Satan blindes me in sinne, and then hee bindes me in the chaines of darknesse, as fast as hee can, of purpose to throw me into vtter darkenesse.

When after shippe-wracke; I see the Rocke, which I could not foresee, before I fell vpon it; I strīue by all meanes to auoyde it the second time.

When I see my finnes past, in the true lineaments of their vgly shape, I cannot but bee shie and wary
to

to shun the like monsters
euer after.

When the bayted hook
of sinne is cast before me,
I see the baite of pleasure
only, but not the hooke of
thy iudgements: but after
I haue beene catched, and
felt and seene the bare
hooke without a bayte, I
become circumspect, and
suspect euery bit I swal-
low, for feare lest I be en-
snared againe.

*My sinne is euer against
me;* ranged as it were, and
marshalled in battaile aray
against me. My sinne doth
proudly affront, and di-
rectly oppose mee, nay it
doth euen outface mee
shamelessly.

\ Before *Nathan* came vn-
to

to me, I had cast my finnes
behinde my backe ; his
message hath caused mee
to transpose them; for now
they are set before my
face, they stand stoutly a-
gainst me, euen to my face.

My sinne (O Lord) as it
is a witnesse, so is it an in-
former against my consci-
ence, it charges and con-
uicts me before thy iudge-
ment seate, I haue no hope
of preuarication, I see no
way of euasion. It makes
hue and crie against mee,
with eager pursuite; it will
not giue ouer, till I be ap-
prehended, and deliueted
into the hands of iustice.

When there is no man
to vexe mee outwardly, I
torment my selfe inward-
ly,

ly, as holy *Iob* confessed in those words; *Why hast thou set me ouer against thee? I am become burdensome, euen to my selfe.* Thou diddest set his finnes against him, which made him conceiue that thou diddest set him against thee, as a marke to shoote thine arrowes of anger at ; but when hee began thorowly to feele, thou diddest begin graciously to ease him of his burden.

Job.

My sinne as it opposes against mee ; so it interposes betweene thee and me, in such sort, as neither my prayers can ascend to thee, nor thy graces descend to mee, vnlesse thy mercy interuene to keepe
the

the peace, and cleere the
passage betweene vs.

*Against thee, thee, only,
haue I sinned.*] Now my in-
closed sorrow must haue
vent, my oppressed con-
science must be disburthe-
ned: This knowledge, and
representation, breeds an
acknowledgement and re-
cognition of my sin. The
contrition of my heart for-
ceth from me, a confession
of my mouth: I can hold
no longer, but must needs,
with teares in mine eyes,
and anguish in my soule,
crie out, *Peccavi*, and with
an ingemination, by way
of aggrauation: *Against
thee, against thee, onely;* to
declare my iust indignati-
on against my selfe, for
com-

*Meum cog-
noscere,
Meum ag-
noscere,
Tuum ig-
noscere.
August.
Exploran-
dum, De-
plorandum
imploran-
dum. Alst.
578.*

committing ſo foule and grieuous faults againſt that great Maieſtie, and that gracious goodneſſe, which I haue ſo highly offended.

And thus doe I limit, and (as it were) appropriate my offences, as committed againſt thee alone, for many cauſes : For, although I haue ſinned againſt Heauen, and againſt Earth; yet is there no witneſſe of my ſinne on earth, but thou, O God, in Heauen; ſo cloſely and cunningly haue I carried it. That I defiled the wife, & (to conceale that) deſtroyed the life of *Vriah*, was not knowne to the world, that I ſo treacherouſly and cruelly

cruelly exposed to slaughter, a great troope of Souldiers, fighting for mee and vnder my command, (to couer my wicked designe against *Vriah*,) was hidden from the eyes of men. Thou knowest and seest all things ; wherefore against thee onely haue I sinned.

Againe, though there bee no man that dare re-prooue mee, that will accuse me, that cā punish me, being a King, and aboue the Law ; yet euery King and kingdome vpon earth, is subiect to thee the King of Kings , and thy soueraignety ; I must render thee an account of my demeanour, which I tremble
and

*Omne sub
regno gra-
uiore reg-
num est.
Senec.*

and quake to thinke of.

Moreouer, although I haue not onely sinned against thee in Heauen, but scandalized men on earth also ; yet it vexeth mee beyond all comparifon, that I haue wittingly and presumptuously offended thee.

Although all the world should acquite mee ; yet it is too too much to me, to finde and feele thee my Iudge, that mine own conscience doth summon mee before thy Tribunall, and frame my proces against me, before thy Iudgement feate. In this case, no flattery of my seruants (who (according to the fashion of Court) doe sooth and

E claw

claw their Masters) can
lessen my paine, assuage
mine anguish, or pacifie
my conscience. Say what
they will or can, I must say
still; *Against thee, against
thee, only, I have offended.*

Chrysol.

Furthermore, none but
thou that art iust and with-
out sinne, hast of right the
cognizance of sinne, and
coertion of offenders. Sin-
ners are not competent
Iudges of sinners. Men
doe murmur and grudge
to giue account of their
sinfull actions to sinfull
men, who are tainted with
the same, or greater vices;
but the nocent cannot but
yeeld and submit to such,
as in the same and in all o-
ther kindes, are innocent
and

and faultleſſe. Wherefore
againſt thee onely, haue I
offended, who only maieſt
aſke confidently; *Who can
reprooue me of ſinne?*

Now, albeit thou know
(O Lord) my finnes, not
only before I confeſſe, but
before I commit them
too; yet I finde, that thou
art well pleaſed to take
knowledge of them, by
my acknowledgement, and
that thy Saints haue e-
uer held it a poynt of ho-
neſt policy, to make thee
propitious, by confeſſing,
whom they could not find
ignorant, by denying or
concealing their faults.

Finally, though the hurt
redound to many men; yet
the ſinne is committed a-

*Fac illum
conſitendo
propitium,
quem ne-
gando non
facis neſci-
um. Au-
guſtin ſal.*

gainst thee onely, because thou art supreme Lord and soueraigne King, the transgression of whose iust Lawe, giueth being and birth to all sinne. In which regard I may truly say, *that against thee, thee only, I haue sinned.*

I haue done this euill in thy sight.] Since, I professe to know mine owne wickednesse; I will yet confesse it more freely, because the more vile I am in mine own, the more acceptable I shall bee in thine eyes. By doing this euill, by falling into this enormous sinne, I haue fallen into a kinde of Atheisme (at the very name whereof I tremble,) for although I haue

haue not blasphemously
and shamelesly spokē with
my mouth : yet haue I im-
piouſly, and ſinfully ſaid in
my heart ; *There is no God* ;
or, which is *tantamount*, all
one in effect ; God hides
his face, and will neuer ſee.
Which when I call to re-
membrance, mee thinks, I
heare *Nathan* the Prophet
againē, fearefully thunde-
ring, and directly charging
me, Thou art the man that
thinkeſt, *There is no God*.

For to deny expreſſely,
or tacitly, thy ſcience and
wiſdome (who art all eye,
and wiſdome it ſelfe) is to
deny thy very eſſence and
being. Whereupon, my
ſoule euen melteth within
me, and reſolueth it ſelfe
into

into teares, to thinke that I could bee so impudently bold, and insolently carelesse, as in thy sight and presence (thogh none else beheld) to commit such foule and vgly offences.

Chrysol.

Hee is held a desperate Malefactor, that commits an outrage in presence of the Magistrate, and before the Iudge his owne face. Such (in true iudgement) is my case; and this consideration alone (if there were nothing else,) ought to be, instead of a bridle to restraine, and instead of a bogle to terrifie me from all sinfull and wicked actions.

I was loth that man should see me; and yet not afraid

afraid that thou shouldest behold mee, whilest I did those foule and odious facts, which (in my better iudgement) I finde to bee so grosse an absurdity, as I am exceedingly, both agreed and ashamed, that I forbare not, to doe that, when thou lookedst on with thy pure eyes, which I should haue bin abashed to haue done, if the meanest seruant in my house, or the basest groome in my stable had been by.

A franke and sincere confession, (such as this) is a full and direct conuiction in it selfe, and of it selfe, in courts held vpon earth, and before men, *in foro fori*, (as the Lawyers speake.)

chrysost.

E 4 Wher-

Wherupon the Iudge hath no other part to act, but to pronounce sentence of cōdemnation.

But in *foro Poli*, in thy court of Heauē, the course of proceeding is far otherwise; the best way there, is to confesse before accusation, or when thou art impleaded, by and by, to pleade guilty; for a free confession, moues thy gracious compassion: and that, without any more adoe, grants forthwith a full and finall absolution.

*Confessio
peccati, est
professio
desinendi.
Hilar.*

This confession of mine doth imply of congruitie, or rather of necessitie, a profession, and a kinde of obligation, of forsaking such sins in time to come,
as

as I confesse my selfe to
haue heretofore commit-
ted. Else is my confession
idle and counterfeit, such
as may deceiue mee that
make it, but not mocke
Thee, to whom it is made.

The heathen man, by
the dusky light of nature,
deriued from the nature of
thy supernaturall light, can
say; If I were assured that
neither men should know,
nor gods would punish
what I did; yet would I
disdaine to commit an act,
in it own nature foule and
filthy.

Seneca.

How much more ought
a faithfull man, who be-
sides the obscure glimpse
of nature, hath the pure
light of thy Spirit, and the

E 5. bright

bright lampe of thy Word
shining vnto him, to bee
carefull and wary, that he
doe not wittingly and wil-
lingly, or rather wilfully
offend in the sight of thee,
the omnipotent and om-
niscient God, who dost
not only threaten the losse
of thy fauour, but the exe-
cution of thine eternall
vengeance, for the breach
of thy commandements?

*That thou maist be iustifi-
ed in thy sayings, and pure
when thou art iudged.] And
thus I make this franke
acknowledgement of my
foule faults, as to ease mine
oppressed soule, so to vin-
dicate thine honour from
all vniust aspersions. For as
the scandall lies vpon the*
Indoe,

Iudge, when punishment is
inflicted vpon an innocent
person; so the ingenuous
and voluntary confession
of the partie, touching his
owne guilt, preuents and
excludes all imputation
that may bee cast vpon the
Iudge or iudgement. My
desire is, as it is my dutie,
to take my sinnes wholly
to my selfe, and vpon my
selfe. I will yeeld the glo-
ry to thee, to whom it is
due; I will reserue the
shame to my selfe, to
whom it appertaineth. I
know, O Lord, that thy
iudgements are right; that
thou hast afflicted me iust-
ly. I cannot impute any
thing to thee, O most iust
God, (whose will is per-
fect

*Reatus re-
dundat ad
iudicem si
Pœna per-
cellat in-
noxium.
Chrysol.*

*Voluntas
Dei, summa
iustitia.
Saluian.*

fect iustice) that thou hast
either prouoked me to this
enormous euill , or con-
fented to the committing
of it ; for euen thy permis-
sion of this , was a iust pu-
nishment for my other
sinnes ; Mine owne fraile
and peruerse nature , my
inbred corruption cast in
the seed : mine owne will,
or wilfulnesse rather, che-
rished and nourished it ;
mine own consent and de-
light fashioned it in the
wombe of my sinful soule ;
and , at last, brought it to
light, as one of Satans ba-
stards, to my iust confusion.
But thou, O Lord, art euer,
and euery way iust, and so
to be esteemed. Thou hast
dealt iustly in all that is
come

come vpon me ; it is I that haue done wickedly. I cannot say, that thy seueritie or rigour is ouermuch against mee. I haue deserued more then is laid vpon me. He that is aware of his owne ill desert, and weigheth it in an indifferent balance, doth rather thankfully wonder at thy indulgent mercie, then vnpatiently repine at thy rigorous seuerity. O Lord, thou art iust when thou speakest, pure when thou iudget.

True it is, that the wicked cease not to grunt and barke against thee, though they cannot bite thee. There is an ouer-great boldnesse and naughtinesse

*Nisi homi-
ni Deus
placuerit,
Deus non
erit.
Homo iam
Deo propi-
tius esse de-
bebit. Ter-
tul. Apolog.*

nesse in men, that they de-
sire nothing more, then to
lift vp themselues, and cast
out ill words against thee
at all aduentures. The crea-
tures passe their bounds so
farre, that thou the Crea-
tor, must needs be blasphe-
med and reproched, and
thy creatures (O indigni-
ty!) must become thy
Iudges. But yet for all this,
thou art, and euer shalt bee
found iust and pure : and it
is my part, as, to beleue
there is equity, and iustice
in all thy proceedings, (al-
beit sometimes, through
my blindnesse I cannot,
sometimes through my
partiality, I will not dif-
ferne it;) so, euen when
thy stripes doe most bit-
terly

terly smart, to bridle my
vnruly passions, and with
a calme and subdued heart,
to kisse the rod wherewith
I haue been scourged, and
to indeuour by all meanes,
that thy righteousnesse, as
it is indeed, so it may shine
cleere and bright, to the
face of all the world.

*Behold, I was borne in ini-
quitie, and in sinne hath my
mother conceiued me:] Vp-
on the straight inquisition,
and exact suruay of my
selfe, and my sinnes, search-
ing and ransacking eue-
ry corner of my house of
clay, I haue found a noy-
some sincke, and filthy
puddle, or rather a poyso-
ned and poysonous spring,
a paternall, or a parentall
sinne,*

finne, an hereditary, a radical, and originall sinne, whence all the finnes of my thoughts, words, and deedes, are continually and plentifully deriued. This is that canker of sin, which being bred in the bone, will neuer out of the flesh. This is the law of my members, which doth alwaies resist the Law of my minde; the euerliuing seed of rebellion, which maintaines the implacable warre, betweene the flesh and the Spirit; which will neuer dye, till mortality hath put on immortality, and death, the last enemy, be swallowed vp in victory. This is *peccatum peccans*, a sinning, or a spurning sinne.

sinne. It is a sinne, a punishment of sinne, and a cause of sinne.

Which yet I do not alledge, to excuse or extenuate, but rather to accuse my selfe, and aggrauate my sinne; knowing right well, that the viler I am in mine owne, the more acceptable I shall bee in thy sight, and hoping, that the franke confession of my miserable condition, proceeding from true humiliation, and contrition, will the rather moue thy tender compassion; as beggers vpon earth, to stir the bowels of pittie in their beholders, lay open to their view, their grievous sores, and lothsome diseases.

*Peccatum,
pœna peccati,
causa
peccati.*

*Aug. contra
Iul. Pres-
bit.*

chrysoſt.

eases. The greater misery is, the fitter object of thy greater mercy; & the more desperate the malady, the more honourable will the cure bee to the Phisician. Where my sinne abounds, thy grace delighteth to superabound.

For the onely and singuler sinne of *Adam*, as of him that bare the person of all his posterity, is iustly the sinne of the whole posterity; and all being guilty of sinne, by his singuler sinfull act, thou, O God, in thy Iustice, diddest permit the naturall propagation of sinne in his off-spring, which deserued such a punishment, for such a sinne. Hereupon it cometh,

meth, that my inbred corruption, and the inherent sting of sensuality, in mee (who sinned in *Adams*, as *Leuit*ithed in *Abrahams* loynes) is not the first cause of my guilt, but a fruite or reward thereof, according to thy iust iudgment, whence it may well bee termed, the penalty of sinne. For that prime sin, the chiefe source of sinne, which the farther it runneth, the faster it increaseth, by this streame falling into it, growes in the end, to such a strong and forcible current, as doth euen carry, and compell me violently to sinne, if thy grace do not resist the tyranny thereof, because
hence

hence doe flow my sinfull passions, my euill affections, my sinister inclinations, and from them, my sinnes of action, or omission (which are sins of action also) in their full perfection, or imperfection rather, which I daily, or rather houely and continually commit. In which regard, (my woe arising from mine owne wickednesse) my case is most deplorable, euery way. Wherefore I beseech thee, with the eyes of pity and mercy to behold it.

I was conceiued in sinne:]

Aug. Confes.

And therefore there is no sinne that I am not apt and ready to conceiue, yea, to engender,

engender, and produce
from imagination, to as-
sent; from assent, to dele-
ctation; from delectati-
on, to resolution; from
resolution, to execution; if
thou, O Lord, doe not be-
get me anew, by the im-
mortall seed of thy Word;
if thou doe not quell and
extinguish in me this old
seede, which will alwaies
be springing and sprouting
in the ranke soyle of my
finfull flesh.

When my mother first
warmed me in her bowels,
shee conceiued sinne; when
she brought me forth into
the world, she was deliue-
red of a child of sinne.

The child in the mo-
thers wombe, is held to be

a part of the mother; and vndoubtedly the mother hath a great share in the Child; before thee depart with it, besides her nature and substance, shee imparts vnto it her qualities, inclinations, and dispositions, being as it were a *scion* takē from her tree, and a collop cut out of her flesh. That which is borne of flesh, is flesh: and therefore holy *Iob*, asketh this vnanswerable question; *Who shall appeare cleane before thee? or, Who can bring a cleane thing out of an vncleane?*

Iob 14.

Not onely actuell concupiscence, but habituall, and naturall; not the second motions of it onely, put into forme; but the first,

first, that are vnshapen,
doe plot and contriue the
treason, are authors, if not
actors of it ; they bring
fewel to the fire, which af-
terwards is kindled and set
a burning ; that fomenta-
tion of sinne, is not onely
the cause of sinne, and the
punishment of sinne, but
sinne it selfe. This is that
threefold cord, euery part
and piece whereof is sin-
full, that bindes me fast to
the barre of thy iustice :
First, *Adam* his primitiue
sinne ; then, the diuination
of sinne to all his posterity :
and afterwards, the parti-
cular actions of sinne, pro-
ceeding from them both.

Now, if I were a sinner
in my mothers wombe ;
when,

*August.
Confess.*

when, and where shall I be faultlesse? If I were so bad, before I saw the light, how should I not be much worse, when through the corruption of the world, and the contagion of sin, I haue sucked in the infectious aire thereof? How can it bee, but that my inbred naughtinesse must needes gaine strength, and gather increase?

And what can the progresse and end bee, when the beginning of my life is so mournfull and sinfull?

If I bee cast out of my mothers wombe, into the roade-way of sinne, and trauell the journey of sin, still onward: let mee but recount

recount the vanity of my childhood, the frailty of my youth, the slips, or rather falls of my middle age, the infirmities of my old age, and I shall easily finde, that from my birth and conception, to my death and dissolution, I trod the way, not of life, but of sinne.

5. *Behold, I was conceived in sinne.*

6. *Behold, thou lovest Truth, &c.*

IN these two *Ecce's*, which are happily sorted together, I desire to intimate two remarkable things. The one is, the misery of my wretched
F con-

condition : The other, the largenesse of thy tender affection. The first *Ecce*, is on thy part : Behold, O Lord, my conception and birth in sinne ; behold mee drowned and ouerwhelmed in a sea of sin. The other *Ecce*, is on my part : I behold in thee, O Lord, a fire of loue , because thou louest the least sparkles of grace in mee, (which mounting vppwards, make me looke towards heauen) thou doest nourish and cherish them, thou art vtterly vnwilling to quench or extinguish them, and when thou findest but such an inclination in my will , thou doest strengthen it with wisdom

dome in my vnderstanding. When the vnderstanding and wil concurre, that I both know what to doe, and am desirous to do it, then doe I bring it to effect, or (which is all one in effect) thou in thy gracious goodnesse doest accept it, as if it were effected.

Thou louest truth, O Lord,] for thou louest thy selfe, who art Truth it selfe, essentiall Truth, Truth, not in words onely, but in actions, and euen in thoughts also; that is to say, Veritie and Sinceritie in all things.

Thou louest truth in the reines] not in the shadowes of my outward

actions (which I can disguise at pleasure) but in the most hidden, close, and couert imaginations of the heart , which thou seest continually , and knowest exactly.

Thou art , by a paramount power, and a peculiar attribute , stiled , *The searcher of the heart and reynes*, (Who knowes my heart , but thou alone ?) therefore thou canst not but loue truth in the heart and reynes ; that is the most pleasing and delightful obiect, thy pure and All-seeing Eye can fixe vpon.

As thou louest trueth and sincerity in the heart and reynes ; so thou hatest
all

all diffimulation and hypocrisie. Thou canst not abide that which is faire in shew, and foule in deed.

Thou canst not abide dissembled holinesse, fained repentance. Thou abhorrest such as make a fowre face, & hang downe their heads like bulrushes, that they may seeme to fast and mourne; that make false semblance of piety, in their outward fashion, and in the sight of men, when thou seest their hearts to bee farre from that they should, or pretend to be.

The light (saith *Iob*) is as the shaddow of death to such, the hollow-hearted doe but heape vp and increase wrath.

*Sapiens
nummularius Deus
est, nummū
fractum non
recipiet.
Bernard. de
gradib. o-
bed.
Iob 36.*

Nemo magis iram meretur, quam amicum simulans inimicus. Bern. de conuers. cap. 27.

Tota vita boni Christiani, est sanctum desiderium. Aug. in Ioan. Virtus nostra tota posita est in voluntate faciendi bona. Last. Instit. l. 6.

No man deserues worse of God, or man, then an enemy pretending friendship: yea, thou so louest truth in the inward parts, as thou acceptest them for iust and righteous, who are such onely, in respect of their desire, study and in-deauour, though their practice bee most imperfect, such as sincerely and heartily affect to serue & please thee, though they come farre short of the due performance of thy Word and will.

As a husband passeth by with conuience, and beareth with patience, many faults and imperfections in his wife, so long as she is true and loyall, and keepeth

keepeth her selfe chastely
and solely to him : Euen
so, thou (O God) winckest
at many errours, and par-
donest many offences in
thy people, (to whom
thou hast married thy selfe
in mercy) so long as they
bee such as they ought to
bee, in the mayne point:
that is, in the truth of their
affection, and the sincerity
of their deuotion towards
thee.

To increase the com-
fort, which I apprehend, in
this sweet Meditation and
Admiration, I follow the
scent (as it were) and re-
present to my minde and
memory, the sundry traces
and footsteps of thy mar-
uellous mercy.

First, That it is not so much the quantity, as the quality; not so much the perfection, as the sincerity of grace, which thou regardest.

*Melius est
pallens au-
rum, quàm
fulgens auri
balcum.
Bernard. in
Cantic.*

*Nec vinum
reijcimus
et se fe-
cem habeat,
nec aurum,
quomodo lu-
tosum exi-
stat. Spin.
de iustitiâ
Christi.*

A little pale and course gold, is of much more value, then much bright copper, then much shining brasse. An Ingot of gold is true gold, though it bee mingled with much drosse. Nor will a man that is in his right wits, cast away his gold for the foulness, be it but a graine or two, wrapped vp in a great masse of other earth, but will keep the one with the other, till hee haue fined and seuered the one from the other.

In

In like maner, thy grace in the hearts of thy children, though it bee still mixed with many imperfections, and corruptions too; yet it is true grace, and surmounts all the seeming shaddows, and counterfeit shewes of it, that are found in the liues, either of Heathens, or Hypocrites.

Wherefore, I hope strongly, thou wilt not reiect it, though it bee neuer so small in me, but reforme and refine mee; so as my dross may be purged, and thy grace more and more purified in me.

Secondly, that in thy gracious goodnesse, thou art wont to accept the wil,

*Voluntas
pro facto
reputatur.
Bern. Ep. 77.
reg. Iuris.*

*Res mira
ille viuit,
tu tamen
homicida.
Illa casta, tu
tamen A-
dulter. Aug.
de verb.
Dom.*

for the worke; and the de-
fire, for the deed. As in e-
uill, the very desire and in-
deuour of ill doing, makes
me to stand guilty before
thee, though the euill bee
not actually done; (Hce
that lusts after a woman,
He that hates his brother;
the one is an adulterer, the
other a murtherer:) So
in goodnesse, the settled
study, true desire, and ear-
nest indeauour of holi-
nesse and piety, causes
me to bee esteemed pious
and holy in thy sight,
though I cannot attaine to
that measure of it, that I
would and should; for
thou, Lord, regardest more
what I affect, and desire to
be, then what I am; more
what

what I indeauour and
strive to doe, then what I
doe.

Such, vndoubtedly, is
thy disposition, such ought
to be my apprehension, vn-
lesse I will needs, to thy
dishonour, and mine owne
disadvantage, peeuishly
and peruersly imagine,
that Thou (being Loue it
selfe) art more prone to
punish, then to pardon; that
Thou (being Mercy it
selfe) art more forward to
revenge, then to reward
thy seruants and children.

Thirdly, that thou doest
exact no more of thine,
then thou hast bestowed
vpon them. For I obserue,

*tum valemus, petimusque & expetimus ut à te am-
plius accipiamus unde amplius diligamus. Bernard.
Epist. 85.*

*Nisi forte
putetur in
malo, quàm
in bono,
&c.
Bern. Epist.
77.*

*Nos et si te
minus dili-
gimus quàm
debemus;
diligimus
tamē quan-*

*Leu. 5. 6 11,
12, 14, 21,
30.*

(to my singular contentment) in the legall sacrifices and oblations, how low thou doest, in mercie, descend. Thou art content to accept a Sheepe or two, or a Lambe or two, for a Sacrifice; or if a man bee not able to bring so much, thou art well pleased with one; or if he want meanes for a Lambe, thou art not vnwilling to take a paire of Turtle doves, or two little Pigeons, in stead of it: yea, if a man bee not able to reach so farre neither; a handfull or two of flowre, with a corne of salt or two, doeth suffice, where it is offered with an honest heart.

There is a curse laid
vpon

vpon the coozener , who
hauing a sound or a fatte
male in his flock , bringeth
a corrupt carrion , or a
leane starueling to thee,
for a sacrifice : But hee is
not accursed who bringeth
no better , because he hath
no better to bring. And I
finde it often iterated for
the comfort of poore and
weake ones , that being
not able to offer as the rich
did, might therfore doubt
of the like acceptation :
Looke, what he is able, ac-
cording to his ability , e-
uen what his hand is able
to reach vnto , and it shall
be accepted: for thou mea-
surest the gift, not by the
worth or greatnesse of it ;
but by the might and
minde

Mal. I. 14.

*Leu. 14. 32,
30, 31, 32.*

2. Cor. 8.

*Quicquid
vis & non
potes, facili
Deus repu-
tat. Aug.*

minde onely of the giuer. Thou doest not so much regard, what I should, as, what I can, and am willing to doe. What I would, but cannot doe, thou doest account it as done. Thou crownest willingnes, when thou findest not ablenesse in me to performe.

Gen. 4.

Cain offered sacrifices, but thou didst not accept them, because thou didst see his cruell heart. But *Abel* his sacrifices were pleasing, because they were offered with a louing and sincere heart vnto thee.

Thou doest not accept the person for the sacrifice, but the sacrifice for the persons sake. The truth

truth and sincerity of the heart is all in all with thee.

Lastly, that it is not so much any vprightnesse in me, in regard of the worth and dignity, much lesse of the perfection and purity of it, that ministers this comfort vnto mee, but as it is a fruit of thy fauour, and a token of thy loue, not it selfe so much, as that whereof it giueth me assurance, and that in two respects.

First, as it is a signe and seale of my Adoption; assuring me, that I am thine adopted child: For my regeneration, whereby this sincerity is wrought in me, doeth ratifie and seale vp my Adoption (the old man

*Si propriè
appellantur
ea, quæ di-
cimus meri-
ta nostra,
sunt spei
quædam
seminaria.
Bernard. de
grat. & lib.
arbit.*

Si non dilexisset inimicos, nunquam possedisset amicos. Sicut nec quos diligeret, essent, si non dilexisset, qui nondum erant. Bern. in Cant. 20. Qui neminem bonum inuenit, neminem saluat, nisi quem prauent. Idem de gratia & liber. arbitrio.

man harboureth no such ghest.) None are thy Adopted, but such as are thy regenerated children; and on the other part, all that are thine by Regeneration, are thine by Adoption also. Now as earthly parents loue their children, not so much for their wit and comelineffe, as because they are theirs; so doest thou, O God, loue thy children, because they are thy children. If thou doest not loue them before they haue, they shall neuer haue any thing, to make them bee loued of thee. So then, this beginning of true grace argueth thy child; and a weake child of thine, being yet thy

thy child as well as a strong, may, in that regard, expect a childe's portion, in thy heavenly inheritance.

Secondly, as it is an earnest, or Gods-penny of my glorification. For this sincerity is the earnest of that Spirit, which thou giuest me before-hand, for full assurance of the faithfull performance of all thy gracious promises afterward. Therefore as a penny giuen in earnest, bindeth as strongly, as a pound, (the person that giueth it, being a sufficient man :) Euen so the least measure of true grace, being thy earnest, bindes thee to the faithfull accom

Arra potius, quam pignus, quia pignus redditur, arra retinetur.
August de verb. Apost.

*Pignus do-
num est
verbo vesti-
tum (vt
Iure consul-
ti) nec potest
esse sine pa-
cto pignus.*

complishment of all thy
fauours, promised to all
thy faithful seruants what-
soeuer.

It is thou only (ô Lord)
that preparest my heart,
and workest this truth in
it, and thou wilt neuer fru-
strate the desire, that thou
thy selfe hast there
wrought. As no man can-
seeke thee, but hee that
hath found thee; so no man
can desire grace, but hee
that hath grace: for euer-
more hee that desireth
Grace, hath grace to de-
fire it.

*Ipse vt dili-
geretur de-
dit, qui non
dilectus di-
lexit. Aug.
in Ioan.*

It is thy gracious Pro-
clamation: The Lord God
will be mercifull, yea, hee
hath beene already, and
is mercifull to those, that
set

set their hearts aright, that
desire to feare his name.
Whcreupon I take heart,
and say : *Then shall I not bee
confounded, when I haue re-
spect to all thy precepts , and
when I am vpright with
my God.*

Psa. 119. 6.

The louing kindnesse
of the Lord is from euer,
and for euer vpon those
that thinke vpon his com-
mandements to doe them:
and therefore vnto such
also, is ioy, in plain termes
promised ; *The righteous
shall bee glad in the Lord, and
trust in him, and all, (with-
out exception) that are
but vpright in heart, shall re-
ioyce.* And therefore ha-
uing by warrant of the
blessed Spirit, pronoun-
ced

Psal. 64.

*Psal. 32.**Psal. 32. II.*

ced them blessed, not that neuer sinned, but that haue sincerely repented their finnes, and in whose soule there is no guile, I conclude with an Iniunction, awarded vnder the seale of the same Spirit, and laid vpon all such; to reioyce: *Be glad, ye righteous, and reioyce in the Lord: be merry (not onely in your owne selues: and soules) but euen with acclamations and iubilation: shout for ioy, all you that are vpright in heart.*

The summe of all is: I doe not finde my heart so free from sin, or so full of grace, as it would and should bee; but I finde it to be true, plaine, and vpright (wherein I appeale

to

to thee, O thou ſearcher
of hearts) not ſuch as hath
no ſinne, (for it hath in a
manner nothing but ſinne)
but ſuch as loues no ſinne,
not ſuch as wants no
grace, but ſuch as is hum-
bled for want of grace,
hauing the grace to feele
that want.

*6. In the ſecret of my
heart thou ſhalt teach me wiſ-
dome : or,*

*Thou ſhalt teach the ſea-
crets of wiſdome in my heart,
or hidden part.*

THe conſcience of my
vnfained ſorrow for
ſin, on the one ſide, & my
true deſire to ſerue thee
better hereafter, on the o-
ther,

ther, doe raise my dejected soule, and make me beleeue and hope, that thou in thy gracious goodnesse wilt teach me more wisdom, euen the mystery of godlinesse, and art of Religion (which is the soule of the soule) in the secret of my heart; I say, thou shalt, because I begge earnestly, and hope confidently, that thou wilt teach mee such Wisdom.

The teaching of the inward man, by the true instruction of heauenly wisdom, the end wherof is eternall saluation, belongeth to thee alone. It is thy proper and peculiar worke; whereupon thine elect

elect ones are termed, *The taught of God*: for flesh and blood reueales not these things vnto me. Hee hath his chaire in heauen, that teacheth the heart: and to thy schollers, it is only giuen to know the secrets of thy Kingdome.

*Cathedram
in Cælo ha-
bet, qui cor-
da docet.
August.*

Therefore, I trust, thou wilt teach me thy wayes, and thy statutes, *thou wilt open mine eyes, that I may see the wonders of thy Law*, thou wilt giue me true vnderstanding, and send me thy good Spirit, as a perfect Pylot to leade and guide me into all truth & goodnesse.

This is the wisdom of the heart and brest, not of the head and braine : whereby

*Sol non om-
nes, quibus
lucet, etiam
calefacit,*

*Sic sapien-
tia multos,
quos docet
quid sit
facien-
dum, non
continuo
accendit ad
faciendum.
Bern. in
Cant. Non
cognitio (a-
pientem, sed
timor facit,
quia & af-
ficit. Grego.*

*Nunquam
nimis dici-
tur, quod
nunquam
satis dici-
tur.*

whereby I shall become, not more learned or politicke, but more godly and vertuous; not more able to discourse and dispute, but to doe, and liue well: I shall become righteous, that is, (by a little variati- on of the word) right wise. For whē all is said & done, That is right wisdom, which makes me wise vnto Saluation: That is not see- ming and shining, but sound and solid wise- dome: that is reall and o- peratiue, not speculatiue and formall wisdom. The true information, and thereby Reformation of the soule, is the soule of wisdom.

It is neuer taught e-
nough

nough, which is neuer sufficiently learned ; and this wisdom is of that nature, that the soule is neuer satiated therewith, but is still hungry, and couetous of more. I haue heard and read many lessons, by way of instruction, in this wisdom ; but either through my dulnesse, I could not apprehend them ; or through my obliuion, I could not remember the ; or through my infirmity, I could not practise them : Howbeit, by the supereminent authority of thee, the Teacher ; the excellencie of the matter taught, and the increase of my diligence (all happily concurring together,) I hope

G

at

at length , to attaine the depth of wisdom, in the deepe and secret corners of my heart.

*7 Purge me with Hysope,
and I shall be cleane.*

*Lingua sequitur
dentes dolentem.
Vbi dolor,
ibi digitus.*

THe tongue wil be licking, where the tooth is aking ; the finger will be touching, where the paine is fretting.

The Leprosie of my sinne is so irkesome and lothsome vnto mee, as I cannot but iterate my earnest Petition, and re-enforce my humble Prayer, to bee purged thereof, and for the fitter application, and better operation of the purgation, to bee purged

purged with Hysope.

Thou, O Lord, didst appoint Hysope to be vsed in thy Law for diuers purposes. In the institution of the Passeouer, the blood of the Lambe was appointed to bee sprinkled vpon the doore checkes, with a bunch of Hysope, and with a Scarlet lace. In the purgation of the Leper, the bunch of Hysope was to bee dipped in the blood of the Sparrow. In the burning of the red Heifer (which was to bee chosen without spot or wrinckle) the Priest was to put in Hysope, besides Cedar wood and Scarlet.

EX. 12. 22.

LEV. 14. 6.

NUM. 19.

By the blood of the Lambe, the Sparrow and

the red Heifer, the blood of that immaculate Lambe was vndoubtedly prefigured and represented. By the bunch of Hysope, the besprinkling of the soule with that blood; and the applying of it thereunto by faith: by the red, or crimson lace, the vnion and communion of thy Saints was shaddowed, who are tyed together by a True-loues knot, and sprinkled with that same blood, for the remission of their sinnes.

Whiles I suruey the vertues and qualities of this herbe, (to vnfold this riddle of thy Law) I may iustly take occasion, as to magnifie thy goodnesse

(O

(O God) who hast prouided so powerfull a medicine, to cure all mans corruptions ; so to obserue thy wisdom, who, for our better apprehension, hast so fitted the signe and figure to the thing signified and represented thereby , Hysope : whence I borrow , this Allegory hath many things whereby it doth aptly and neerly resemble Christ.

It is obscure, base, and low ; the Hysope, as the lowest herbe, is opposed to the Cedar, as the tallest tree. In the person of Christ, I haue said , *I am a worme, and no man, the reproach of men, and despised of the people : all they that see*

Proverb.

Vermis, non homo.

me, doe scoffe at me, they make a mowe with the lip, and they wagge the head. Hysope growes of it selfe, among stones, not planted by man: Christ was hewne out of the Rocke, without hands.

Hysope is bitter and sowre, vnpleasing to the taste; so Christ his Crosse, by which we are crucified to the world, & the world vnto vs, is harsh and vnflavourie to flesh and blood.

Though Hysope bee sowre, it is wholesome for the body: The bitter medicines are euer the better: so the *Recipe* of repentance, albeit odious to the flesh, is most profitable to the soule. The doctrine
which

which is seasoned with salt and Hysope, is fitter for vs, then that which is sweetened with honey: For on the one side, honey was neuer appointed to be vsed in any sacrifice; on the other side, not any sacrifice, but was to bee seasoned with salt.

*Omnis vi-
ctima sã e
satiatur.*

Hysope (as Physicians tell) is powerfull to purge the lungs. The humility of Christ, like Hysope, doth purge our pride, which floteth in the lungs, and is discovered by the fuming, puffing, and blowing thereof.

*Aug. in Ps.
51.*

Hysope, being hot in operation, doth cut and extenuate the grosse and flegmaticke humours of the

Cyrril.

body. So true grace takes away all the dulnesse and drowzinesse of my Spirit, makes me feruent in prayers, and zealous in holy duties.

*Hug. Card.
Lorin. in
Psal. 51.*

Hysope euacuateth the body, nourisheth the native colour, cureth the biting of Serpents, prouoketh the appetite, sharpeneth the sight, warmeth the blood, cooleth Feauers. So grace purgeth by contrition, spitteth foorth by confession, warmeth by charitie, seasoneth by temperance, quenched the fiery inflammations of vnru-ly passions, maketh vs hungry after righteousness, quicke-sighted to discern our own errours and faults,
yeel-

yeeldeth remedies against the stings of concupiscence, restores againe that spirituall vigour, which we daily lose by our manifold transgressions.

Hysope hath many vertues and properties, (if well vsed) for the health of our bodies. But that which is shaddowed by it, to wit, the blood of Christ, cures all the diseases of the soule, and clenseth vs from all our sinnes.

With Hysope this blood is sprinkled vpon vs, that is, by faith it is applied to our consciences, to purge and purifie them from dead workes.

7 *Wash me, O Lord, and
I shall be whiter then snow.*

BEcause I finde my selfe
so spotted with the
staines, so polluted with
the dirt and drosse of my
sinne, so soone soyled a-
gaine after my washing, e-
uen in the teares of repen-
tance; so prone, with the
Dog, to returne to my vo-
mit, with the Hog to the
myre, wherein I formerly
wallowed: therefore I
harpe still vpon this string,
which I touched before, I
doe iterate this Petition
also, and cry againe; *Wash
me, &c.*

If thou, Lord, bee plea-
sed to wash mee often and
tho-

thorowly, I shall not onely be freed from the foule blacknesse which my grievous finnes haue cast vpon mee, but I shall become neate, faire, and white, yea, whiter then snow.

If I wash my selfe with snow water, (saith holy Iob) and make my hands neuer so cleane; yet shalt thou plunge me in the ditch or myre, that is, thou shalt discover an vncleannes in me (which was not perceiued before) and mine own clothes shall abhorre me. But if thou, Lord, bee pleased to wash me, I shall be whiter then snow; that is, I shall abandon all euill affections, and preserue my heart pure and holy, consecrating all the faculties of my

Iob 9.30.

my soule, and members of my body, to thy true and sincere seruice.

Ier. 13. 23.

Can the Blackamore change his skinne, or the Leopard quit his spots? If that cannot be; yet thou, O Lord, canst so wash me, that I shall be whiter then snow.

That which is impossible by nature, is possible and factible by grace. That fouleneffe which is propagated to mee by discent, and bred in me by naturall generation, as also nourished and increased by continual actuall transgression, is not only remooued, but quite changed by free iustification, and supernaturall regeneration.

If

If my finnes bee as red as skarlet, thou canst make them as white as wooll; if they bee like crimson, thou canst make them whiter then snow. O wonderfull mysterie! O incomprehensible miracle! that blood should make me white, that the washing and bathing of my soule in the blood of that immaculate Lambe, should make wee whiter then snow! that euen the garments of thy Saints, by washing in this blood, should become white, which yet shall bee reuealed to, and wrought vpon thy Saints!

I shall bee white heere by grace, yea, whiter then snow; I shall bee bright heere-

Esay 1.

Reuel. 7.

heereafter in glory, brighter then the starres, yea, then the Sunne in the firmament; grace heere shall be the beginning of glory there, and glory there shall bee the complement and perfection of grace here.

This is *arcanum Imperij diuini*, a secret of thy Diuine state and gouernement, which thou shalt (I am hopefull, thou wilt) not onely teach by infallible demonstration, but also worke by thy blessed Spirit, his powerfull operation in the secrets of my heart.

The cause of the snow his whitenesse, is held (by Philosophers) to bee the store of ayre, shut vp, by the
the

the extremity of cold, in
the cleere water that di-
stilleth from the cloudes.

Thy celestiaall ayre and
light, which surpasseth all
bodily and naturall white-
nesse, being gathered into
my soule, when it is mel-
ting into the teares of re-
pentance, makes it cleere
and bright, euen to admi-
ration.

Christ, by washing my
soule, hath taken my spots
out of mee, vpon him-
selfe: hee himselfe re-
maines all spotted and stai-
ned with my sinnes; inso-
much, that the Spouse is a-
mazed at it, and wondring
demands; Wherfore doest
thou weare garments all
spotted and dyed with
blood,

Esa. 63.

blood, like vnto them that
stampe grapes in the wine-
presse?

Num. 12.

Thy seruant *Moses*, out
of his kinde and vnderfer-
ued loue, tooke an *Æthio-*
pian woman to his wife.

*Nulla uxor
proprio ma-
rito defor-
mis. Terul.*

No wife is deformed in
her owne husbands eyes,
if he be such a husband as
he ought to be.

The mysticall *Moses*,
who in loue hath married
himselfe vnto his Spouse
the Church, not onely
blacke and deformed, but
vgly and filthy in her selfe,
hath by his gracious ele-
ction of her, though nei-
ther by her beauty nor
manners recommended
vnto him, made her (be-
cause he so esteemeth her)
faire,

faire, comely and graceful,
he hath changed her color
and complection, yea, and
her nature and condition
too, so as she sticks not to
say, I was black by nature,
but I am faire by grace.

*Nigra &
formosa.
Cantic. i. 5.*

Can that which is
blacke as Pitch, or Ebony,
become perfectly white,
and whiter then snow?
yes verily, for my state by
adoption and regenerati-
on in Christ, is of more
perfection, then *Adam*
his happiest condition in
Paradise; This might and
did faile: that can neuer
alter or decay, but abides
firme and sure, to all eter-
nity.

Blacke by the art of
man, can take no other
hue:

hue: nor can this whitenes by the fraud or force of the prince of darkenesse, be euer either darkned or defaced.

Snow is white without and within, on euery side. Thy Grace will make mee, not like a painted sepulcher faire without, and foule within, not hypocritically specious, but really sound and sincere, and the beauty of the foule thus washed, will infinitely exceede the whitenesse of any body, yea, euen of snow it selfe.

Make mee to heare of ioy and gladnesse, &c.] O Lord, I beg of thee the whole tree of life, growing by the riuer side in the Garden

den of *Eden*, whose roote is iustification, by remission of my finnes, and whose fruite is true ioy and consolation, in thy gracious fauour. There may bee a roote without a stocke, as when a Tree is hewne downe: a stocke without fruite, as in the winter season: but nor fruite nor stocke, where no roote is. The forgiuenesse of my sinne is the root of all my ioy. O Lord, giue me the fruite of that roote, and that will assure me of the roote of that fruite.

Vnlesse thou make me,
I cannot heare; Vnlesse
thou open mine eare, the
voice of gladnesse will not
enter; or if it goe in at the
one,

*Potest esse
radix sine
stipite, sti-
pes sine
fructu, sed
nec stipes
nec fructus
sine radice.*

one, it will go out at the other eare, I shall be neuer the better for hearing. Thou must not only tel me the tale, but finde me eares also; thou must not onely present the obiect, but enable my faculty also, to perceiue, or receiue it.

The Adder or Cockatrice, is (as some say) naturally, (as some others) cunningly deafe, laying the one eare close to y^e ground, & stopping the other with his tayle, purposely to preuent the skill of the Charmer, who seekes to enchant him in such sort, as he shall not be able, either to bite, or sting.

So man, in his pure, or rather impure naturals, is

is either sencelessly deafe,
and cannot, or voluntarily
deafe, and will not heare
any voice, that tends to
the spirituall solace of his
soule, no not the sound of
sound ioy, not the melo-
dious noise of true glad-
nesse, vnlesse thou that
sendest the tidings of
Grace, doe giue him the
grace also to entertaine
those tidings.

Now what is the end
and indeuor, either of this
corruption by nature, or
peruersenesse by will, but
that none of thy words
or spels (O God) none of
thy holy Spirit his moti-
ons or inclinations may
haue power (wickednesse
being so powerfull) to
charm

charme or inchant me, but that I may still bite, and sting, still hurt and annoy, both my selfe and others.

I desire ioy and gladnesse doubled, that is, both of soule and body, and I cannot rest contented with one or two, or a few comforts; I seeke to haue them multiplied, that as my tribulations were increased, so, in like proportion, my consolations may be enlarged; and I terme this ioy and gladnesse indefinitely, because this is the onely solid ioy, and true gladnesse. All other ioyes are but toyes, like false fires, and counterfet coynes, such as deserue
not

not the name of ioyes at all.

I beseech thee, O Lord, not onely to blot out my transgressions, and to take away the guilt of my sins, but (for the raising of my deiected, the relieuing of my distressed soule) to let me know so much, also: let me heare this ioyfull Word, in the eare of my heart, from thine owne mouth, by thine holy breath and Spirit, *Thy sins, are forgiven thee.*

Mat. 9. 2.

Not onely bee vnto me a Sauour, but *say vnto my soule; I am thy saluation.* For I may stand pardoned and iustified in thy gracious, secret and certaine resolution, and yet not know so much;

Psal. 35. 3.

much; and not knowing it, how can I be but grieuouſly perplexed, & fearefully diſtracted in my conſcious & diſtruſtfull cogitations? Wherefore, O Lord, let thy Spirit certifie my ſpirit, that *All is peace*. Let my ſoule ſenſibly feele, though it cannot fully conceiue this peace, which paſſeth all vnderſtanding.

To a Priſoner conuicted and condemned for high treason, to cruell death, and euery houre expecting execution, according to courſe of Juſtice, what greater ioy can there bee, then to heare of a gracious and free pardon, of all his offences, from his Soueraigne?

This

This is the true character of my selfe, and euery other sinner, in respect of our spirituall condition. Wee were damned before wee were borne in sinne: since our birth wee haue liued in sinne, we haue multiplied sinne vpon sinne, wee haue drunke vp iniquity, as a fish drinketh vp water, wee haue committed fundry hainous and horrible treasons against thy diuine Maiestie: (to say nothing of other capital crimes) wee haue after all this, wilfully drawne downe thine indignation, and called for thine eternall vengeance vpon vs: In this deplorable, and euen desperate case, what

H

more

*Damnati
antequam
nati. Bern.*

Iob 15.16.

more welcome tydings,
then to heare of this Iu-
bile :

Sinne doth not onely
bring me into a dull slum-
ber, but euen into a dead
sleepe also. In sleepe all
my senses are bound vp, as
it were, in chaines; when I
am fast asleepe, I heare no-
thing at all. Wherefore
awake me, O Lord, and
make me to heare.

Make mee to heare thy
Word (the conduit of
comfort) openly taught,
with such diligence and
deuotion as is meete; make
mee to heare the secret
whisperings of thy blessed
Spirit, with such reuerence
and obedience as is requi-
site : make me so to heare,
as

as I may beleue (faith
commeth by hearing with
thy blessing) and then I
shall not faile to heare of
this redoubled ioy and
gladnesse, which my for-
rowfull & perplexed soule
doth so much hunger and
thirst after.

I doe the more earnest-
ly desire, and affectionate-
ly long to heare of this
ioy, because it is an assay
and foretaste of that ioy,
which I hope fully to en-
ioy in heauen: it is not the
pawne or pledge (that
must bee returned againe)
but the earnest, or Gods-
penny (which continues
still with the receiuer) of
a farre greater ioy heere-
after, and where thougi-

*Signus red-
ditur, arra
retinetur.
August.*

Bernard.
Gaudium in
præsenti ex-
hibitione.
Gaudium
in futurâ
expecta-
tione.
Et res plena
gaudio, &
spes. Idem.
Gaudium
in fine, sed
gaudium si-
ne fine.
Bernard.

uest earnest , thou neuer
 failest to performe the bar-
 gaine. This ioy is great in
 the present exhibition, far
 greater in the future ex-
 pectation, no meane ioy in
 the meane time , while I
 liue in this valley of teares,
 the life of grace, but glori-
 ous and vnspeakable ioy
 hereafter in the life of glo-
 rie ; such ioy in the end as
 shall be without end, in the
 heauenly Ierusalem, where
 there shall be peace with-
 out trouble , plenty with-
 out want , light without
 darkenesse , health with-
 out sicknesse , melody
 without discord, security
 without feare , felicity
 without misery, ioy with-
 out interruption or inter-
 mission,

mission, ioy vpon ioy, ioy exceeding all ioy, without, or beyond which, there is no ioy at all.

If I heare this word of comfort in this life, which giueth mee title and interest; (*Thy sinne is forgiven thee:*) I shall be sure then to heare the warrant for possession and fruition; (*Enter, good seruant, into thy Masters ioy.*) Without this ioy, there is nothing but disquiet and discomfort, nothing but terrour and horror, nothing but apprehension of wrath and vengeance.

The wicked, who heareth nothing of this ioy, feeleth no serenity or tranquillity of minde, but

*Iob 15.35.**Esa. 57.20.*

(as holy *Iob* saith) is like a woman that is alwayes in trauaile, like the raging sea, still foaming and casting vp dirt and myre ; on the other part , the penitent sinner , who in anguish of soule harkeneth after these tydings, deriueth ioy from the wel-head, where there is Gods plenty (as they say) fulnesse of most sweet and delightfull comforts, euen a torrent, or strong running streame of pleasures , flowing perpetually.

psal. 4.

He shall haue incomparably more ioy than the worldling , whose corne, and wine, and oyle , are increased, and therefore may lay him downe in peace,
and

and rest in security, because thou makest him to dwell in safetie.

Such as the matter is, whereof ioy ariseth and consisteth, such is the ioy it selfe. If the matter bee slight, flitting, and momentary, (as the world and the flesh are,) how can the ioy be constant, solid, and durable? On the other side, the ioy that is grounded vpon so precious a foundation, as remission of sinne, and reconciliation with thee, how can it bee but vnchangeable and inexplorable?

This ioy will eate vp all false ioyes and flitting delights which men fanſie, to take in the pleasures of
H 4 sinne,

*cū de
transitorijs
querunt læ-
titiā non
poterit non
transire læ-
titia, transi-
untibus ijs,
de quibus e-
rat, sic lig-
nis, defici-
entibus de-
ficit ignis.
Bern. de
Temp.*

Exod. 7. 12.

finne, as the Rod of *Aaron* did deuoure the rods of the *Ægyptian* Sorcerers. This ioy, like water, will quench and extinguish all the hot desires and fiery lusts of the world and the flesh whatsoeuer.

Psal. 32.

That the bones which thou hast broken, may reioyce.] I made my moane heeretofore, that my bones were fore vexed, that there was no peace or rest in them, by reason of my sinne. I now professe, that they were not only crushed and bruized, but euen disioyned and broken, that is, the most strong & able powers and faculties of my soule and body (which I describe by the name of bones)

bones) haue been oppres-
sed, & battered, as it were,
with the terrible pangs
and restles tortures which
I haue suffered, by the
hammer of thine indigna-
tion, conceiued against my
griuous and enormous
transgressions.

But if thou, Lord, wilt
now be pleased, after my
vnfained repentance, to
make me heare of this ioy
and gladnesse, all these
bones, cheered and re-
freshed with the fatnesse
and marrow of thy mercy,
shall in iust admiration,
and ioyfull acclamation,
cry out; *Lord, who is like
vnto thee?*

*Quis similis
tibi?*

It is thy methode and
manner of proceeding, O

H 5 Lord,

Deut, 32.

Lord, with thy dearest children. Thou makest the wound, and bindest it vp againe; thou smitest, and healest againe; thou killest, and quickenest againe; thou castest downe to the nethermost hell, and thou raisest vp againe to the heauen of heauens, shewing and declaring thereby, thine irresistable power, to worke mine humble obedience; thine vnspeakable wisdom, to breed my reuerent admiration; thy seuerer Iustice, to beget mine awefull feare; thy supereminent tender mercy, to purchase mine affectionate loue towards thee.

The deeper mine humiliation is, the greater
will

will bee mine exaltation;
the sower the sorrow is,
the sweeter will the succeeding gladnesse prooue,
when thou shalt please to
affoord it vnto me: for not
my spirit onely, but all the
parts of my soule and body,
will exceedingly reioyce,
when after these tempestuous stormes,
I shal safely arriue at the ha-
uen of rest and contentment.

For as water is more
grateful to the way-faring
man, after a long drought,
and a calme more pleasant
to a sea-faring man, after a
terrible tempest: so will
my deliuerance bee, after
my tribulation. O how
beautifull will thy mercy
ap-

Psal. 23.

appeare, after the depth of my miserable affliction ! How shall I reioyce, that euer I was sorrowfull ! How shall my bones bee glad, that euer they were broken ! I shall gratefully acknowledge, that *thy rod and thy staffe haue comforted mee* ; that is, I shall take comfort that euer I was chastized with them, and that according to the multitude of my griefes, thy consolations haue made my minde ioyfull, that is, for euery sorrow that I receiued in time of my tribulation, I shall receiue a consolation after my deliuerance.

O then what a madnesse is it, to buy a little vaine, idle,

idle, frothie, and momentany pleasure, at so deare a rate, as the vexation and anguish, the terrors and tortures, both of soule and body : which none can conceiue by imagination, but he that feeleth, and he that feeleth, is not able by any representation to expresse.

Hide thy face from my sinnes, and blot out all my transgressions.] Because my sinne is the source of my sorrow, and the bane of my blisse, I make this the burthen of my song, and doe reiterate my Prayer, for pardon : I beseech thee once againe, O Lord, either to remooue thy sense from the object, or
the

the obieſt from thy ſenſe ;
hide thine eyes from ſuch
an vgly ſight , looke ano-
ther way , behold any thing
rather then it ; or if being
all Eye , thou canſt not but
ſee all things that are , and
ſo all my finnes , (if they be
at all) O Lord , blot them
out , let not them be to be
ſeene , blot them out all ,
and at once , *vna litura* , with
one daſh of thy pen , efface
all my tranſgreſſions .

Pſal. 27. 8.

Hide thy face not from
me , but from my finnes :
Thou haſt charged me lo-
uingly ; *Seeke my face* ; and
I haue answered reſolute-
ly ; *Thy face , Lord , will I
ſeek* . If thou withdraw
thy face from me , woe is
me , I ſhall bee like thoſe
that

that goe downe into the
bottomlesse pit : where-
fore still shew me the light
of thy countenance: looke
vpon thy creature, which
thy hands haue made and
fashioned ; looke vpon
thine owne Image, which
thou hast stamped vpon
me ; looke not vpon my
finnes, which haue blemi-
shed and disfigured my
soule, which haue almost
quite defaced that thine I-
mage, and in stead thereof
haue placed the very por-
traicture of Satan.

Although custome of
sinning haue made my sin
another nature in me, al-
though I be so compassed
with infirmities, so inclo-
sed in my corruptions, as
they

*Duo nomi-
na; Homo,
Peccator.
August.*

they may seeme to be incorporated in me, and become my very substance; yet thou, O Lord, canst distinguish between the yron and the rust, between thine owne and Satans worke, between man and a sinner. Thou canst looke on that which thou hast made, and look off that which I haue marred, with one and the same Eye of pitie and mercie.

Chrysol.

When thou seekest a sinner, thou seekest the man, and not his sinne, that thou mayest despise the sin, which is mans worke, and not lose the man, which is thy worke.

Chrysol.

Hee that loseth a precious Iewell, seeketh it in all
the

the fluts corners, and stick-
keth not to rake the ken-
nell, and stirre the dung-
hill to finde it.

The Iudge, when he will
pardon, lookes vpon the
man, & not vpon his fault:
the father, when he is dis-
posed to pittie his child,
thinkes vpon his owne af-
fection, and not vpon his
sonnes transgression: Euen
so, O Lord, thou art mind-
full of thine owne worke,
that thou mayest forget
the worke of another;
thou turnest thy face to
the tone, that thou may-
est hide thy face from the
tother.

Chrysol.

O Lord, at least hide
thine angry face from me.
I cannot deny, but that I
neede

*August. in
Psal. 103*

*Vulnera di-
ligentis.*

neede correction, and am
not therefore altogether
vnwilling to beare it ; if
thou holdest it meete.
Correct me, but not in thy
fury ; chastize me, but not
in thy displeasure ; let mine
afflictions be instructions,
& not destructions ; rather
medicines, then punish-
ments ; castigations, not
condemnations. Let them
be the wounds of a loue.
Let me perceiue thy grace
euen when thou doest
seeme to frowne vpon me ;
let me discerne the sweete
sunshine of thy mercy, tho-
row the thickest cloudes
of thy fiercest wrath.

I will follow the way,
which thou hast taught
me ; I will set my sinnes be-
fore

fore mine owne face, that thou mayest hide thy face from them; I will remember, that thou maiest forget them: I will confesse, that thou mayest forgiue them.

I am much ashamed and agreeued to see mine own sinnes: I am much more ashamed and agreeued, that thou with thy pure eyes, and bright face shouldest behold the fowlness and filthines, the folly, and madnesse, the absurdity and grossenesse of them. Yet, O Lord, let mee behold my sinnes alwaies, so as thou wilt be pleased to hide thy face from them altogether.

Thou canst, but thou
doest

doest not alwaies, because thou wilt not, sometimes in fauour, see the faults of thy people. Thou diddest not, because thou wouldest not see iniquity in *Iacob*, nor, peruerseness in *Israel*.

If thou canst not, in Iustice but looke towards my sinnes; yet I beseech thee in mercy, to suffer the Blood of thine Immaculate Lambe, to interuene betweene thy glorious face, and my lothsome corruptions. Let that spectacle either diuert or restrain thy sight, and hinder the representation of the vgly shapes of my faults, to thy pure and perceiving eyes: Looke vpon
that

that precious object first, and there stay and terminate thy sight ; or, at least, looke through it, as men looke through a coloured glasse , that the foule object may appeare in the colour of the glasse, and not in his owne colours. Let the robe of the Lambes innocency, couer the shamefull nakednesse of my vnrighteousnesse, so as it may be hidden from thy angry face and fearefull countenance.

Blot out all my transgressions.] When a man feelles his foule laden with the burden, and his conscience affrighted with the apparition of some one or two grieuous offences lately done,

done, hee begs earnestly for pardon of those sinnes in particular, or of his sinnes indefinitely, and falls not at the first, into computation or consideration of the rest of his sinnes, in former times committed. The fresher wounds seeme, euer the more fearefull; and the new terrible obiekt doth so dazle and confound the soules sight, as it cannot looke either beyond or besides it.

But the more grievous and enormous sinnes, after awhile doe occasion vs to make a more narrow inquisition, and take a more exact suruey of the whole course of our sinfull life; whereby

whereby wee cannot but finde, that we haue runne into many errors, and manifold crimes, the remembrance and recognition whereof wee had formerly, in a sort neglected.

Then we beginne seriously to consider, that in this generall muster, there is not any one sin, (seeme it neuer so light or slight) but being an offence against an infinite Maiesty, and a violation of the whole Law of God, deserueth an heauy iudgement, in the seuerity of iustice, and that, if some of our sinnes onely bee remitted, and others retayned, we remaine still in a most wofull condition; & there-

therefore doe not content our selues with a praier that some, or many of our spots and finnes may bee wyped out, but craue, with a note of vniuersality, an abolition of them all. *Blot out all my transgressions,* my finnes in thought, word and deede, my finnes of omission, and my finnes of action; my finnes of childhood, youth, middle-age, and elder yeeres; my sins of infirmity, and my sins of presumption; my finnes within, and my sins without my body; my bloody and my vnbloody finnes; my finnes committed in mine own person, and my sins committed by others through my ill example:
(for

(for they are mine too) my single finnes committed by me as a priuate person, my double finnes committed by me as a publike magistrate, (who when hee sinneth, doth rather teach then act sinne) my lesser and my greater finnes (the sins of Soueraignes, are soueraigne finnes) my secret and open, my knowne and vnknowne sins, (who can tell how oft he offendeth?) my finnes past, present, yea and to come, (for whilst I liue in this body of death, I cannot but sin) all my finnes whatsoeuer, when I say all, I except none; no minyon or darling sinne at all.

Thou diddest command

I

in

Leuit. 14.

in thy Law, that all the haire of the *Leaper* should be shaven away. Who is not sinfully leprous? and whose finnes are not more in number then the haire of his head? Let them all come vnder the Raifor of true repentance, and then they will come within the reach of thy free remission. Not one *Egyptian* escaped, out of the red Sea. *Saul* was commanded to kill all the *Amalekites*; men, such as offend of malice, women, such as offend of infirmity, children, such as transgresse out of ignorance onely.

1. Sam. 15.

Create in mee a cleane heart, and renew a right spirit within me.]

Who-

Whoso beggeth Iustification, which is the foundation, will seeke Sanctification also, which is the goodly frame built thereupon, and cannot but after sinnes committed and remitted, shine and flourish in holinesse of life and conuersation. Hee that hath that fire, cannot bee without this heate; he that hath that Sun, cannot be without this light.

When my great and enormous sinnes had plunged me into the sea of misery, finding no other meane of helpe in that fearefull danger, I caught vp, and tooke hold of the planke, or boord of Repentance, to saue
I 2 me

me from drowning.

Repentance hath two faces, and so looketh two wayes, backward and forward, to sinnes past, and holinesse to come. I haue grieuously lamented my offences formerly done, and importunately begged pardon for them, accounting this remission (because thou art pleased, O God, so to esteeme it) my iustification.

I now earnestly craue a cleane heart, and a new spirit, that being clenfed, I may keep my selfe cleane; that being renewed, I may entertaine newnesse of life for my sanctification.

For if I fall againe vpon the same rock of presumption,

tion, which caused my shipwracke before; it will plainly appeare, that I haue not really acted, but formally counterfeited repentance; in which case I must pronounce an heauie doome against my selfe, for dissembled holinesse, is double wickednesse; wickednesse masking vnder the sinfull vayle and vizard of hypocrisie. Repentance neuer attaines her Crowne and Garland, till shee haue brought forth amendment of life; after lamentation for sin, to make some kind of reparation.

That which thou requir-
est of me, O God, is my
heart, and how can I deny
thee one thing, that hast

I 3

giuen

*Simulata
equitas non
est equitas,
sed duplex
iniquitas,
quia & ini-
quitas, &
simulatio.
August. in
Psal. 63.*

giuen me all things : for
what haue I, that I haue
not receiued of thee :

Amos 4.

Well then, I resolute (as
it is meet) to giue thee my
heart : But when I looke
into my heart, by the helpe
of thy suruey (for it is thou
that declarest vnto man,
what, and how ill his heart
is) I finde it so foule and
full of corruption, as I am
ashamed to present it vnto
thee in that plight. Nay, I
tremble to thinke, that thy
Pure and Radiant Eyes,
should behold such a pud-
dle and sincke of sinne as
lurketh in my heart. For,
alas, euery imagination of
the thoughts of my heart,
is onely euill continually.
Were my heart such as it
should

I should be, I would cheerefully giue thee my heart. O Lord, therefore, *create in mee a cleane heart.* Thou madeſt my heart firſt in *Adam*; hee marred it, (and I in him) by diſobedience; from him to all his poſterity, the contagion of this pollution is ſpred and propagated; wherefore create my heart againe, create it a cleane heart, either a cleane heart, or no heart at all.

I affect purity of heart by thy grace: for indeed I cannot ſo much as affect, much leſſe effect it, without thee. Vnleſſe thou take the worke in hand, it will be vndone. My heart, that is originally and totally

vncleane by naturall generation, and daily soiled by actuall transgression, cannot become cleane and neate, without spirituall washing, and supernaturall regeneration, and that is thy proper operation.

Seeke not to new make & mould my defiled hart, out of the forebeing matter thereof. (That may seeme a strange enterprize and fruitlesse worke.) But thou, O God, who by thy power madest the world of nothing, by thy powerfull grace, *Create* (which is thy peculiar attribute) *a cleane heart within me.*

To create, is not to make a thing out of the power of any subiect or matter

matter formerly being. But to create, is to make a thing of nothing, and that is an act of diuine power, that is a case excepted, and a prerogatiue reserued to thee alone. The production of grace in a gracelesse heart, is a wonderfull and gracious creation.

Create in mee powerfully, and of nothing, without any pre-existent matter; create in me freely, and for nothing, without any precedent merit of mine, a pure heart; so shalt thou crowne in mee, not my deserts, but thine own gifts, if ought proceed from my heart, to my tongue or hand, not displeasing vnto thee.

Psal. 115.

Worke this worke thy selfe, and take the praise of it to thy selfe alone, O God. Not vnto mee, not vnto me (I doe iterate and ingeminate my disclaymer) but vnto thy Name giue all the glory.

It is another manner of power to make the quality, then the substance of the heart; yea, it is a harder taske to make a heart cleane, that hath beene soiled with the filth, and tainted with the putrifaction of sin, then to make a pure and innocent heart at the first. The more shall be my thankfulness, if thou, O Lord, vouchsafe me so great a fauour.

I will not curiously enquire

quire into the meanes or manner of atchieuing this worke. Let me henceforth really finde, by the imaginations and inclinations of it, that it is a cleane heart, conformed (as it may be in the frailty of this flesh) to thy holy directions, and all is well.

As a woman perceiueth by the stirring of the child in her wombe, that shee hath conceived: so I me feelee, by the effectuall motions of thy good Spirit, that I am begotten anew vnto a liuely hope, by the resurrection of Christ, according to his abundant mercy.

The summe of all is;
Giue me, O Lord, what
thou

thou enioynest, and then enioyne mee what thou pleasest. I am of no ability to do what thou commandest, and therefore am enforced to beseech thee thy selfe to do in me, what thou requirest to bee done of me. *Create a cleane heart in me.*

If my heart, as the spring and conduit head, be pure and cleane; the waters that flow thence, though conueighed in earthen pipes, will be cleare still: my secret thoughts, my open words, my visible workes, though they fauour somewhat of earth and flesh, will not be altogether vncleane and vnfa-
uoury.

A

A man must bee twice borne, ere he can enter in- to the kingdome of hea- uen. As he is made to the similitude of the first *Adam*, so must he be made to the similitude of the se- cond *Adam*: and the re- generation is a more ex- cellent worke then the ge- neration; the re-creation, then the creation. In the first, man was wrought out of clay; in the other, God workes grace out of sinne. In the former, he breathed a soule into the dead bo- dy; here he breatheth his holy Spirit into a dead heart. In the creation, he made man perfect in all his members. In this re-crea- tion, not only all the mem- bers

I. COR. 15.

bers of the body, but the faculties of the soule also, must be framed anew. It is a greater matter to raise a man dead in sinne, then to raise a rotten carkasse out of the graue.

*Primum ui-
uens. Arist.*

In the one birth and the other, the heart is the first part that is enlyued: my heart must first take fire, else can I neuer bee inflamed with the true zeale of thy glory, and mine owne saluation.

In the first creation, this vast *Chaos* and darke *Abyssme*, was couered by thy Spirit, without any contradiction or resistance: Thou spakest but the word, and all was readily done, and perfectly framed. But in
my

my re-creation, my flesh or my spirit, or my fleshly spirit, doth oppose and incounter thy holy Spirit, griueth and maketh it sad, laboureth to quench it, euen then when it striueth to reuiue, repaire, and reforme me. This is notoriously verified, not onely in the aliens & reprobates, but euen in the domesticks of the houshold of faith, in thy most inlightned and best disposed children, euen in the Elect themselves, and those that are sealed vp for the Day of Redemption.

Wherefore I must say freely, as I may truly, I am thy workmanship, not onely of thy power, (as
all

all other creatures are) but of thy mercy also, created in Christ vnto good workes, whereof he is the sole Author and Actor, working effecaciously in mee, both the will and the deed, according to his good pleasure.

O Lord, giue me a liuely Faith (thy Gift alone) which hath power, to quicken my dull, to enlue my dead, to purifie my impure heart: Giue me grace stedfastly to beleue thy Word, to take sure hold of thy promises, euermore to cleaue and sticke fast to thy goodnesse: Kindle this fire in my soule, which will inflame my loue of all good duties

duties on the one, and on the other side, waste and consume, eate vp and deuoure my concupiscence, and all my carnall desires, and cause them to returne into that dead sea, whence they were first exhaled.

Renew a right Spirit with in me.] Hee whose spirit is deserted by Gods Spirit, loseth the vigor and viuacity of his spirit, his spirit waxeth old & crooked in him. Sinne, where it inuades, makes such spoile and hauocke of all goodnesse and vertue in the soule, as it cannot subsist, vnlesse it be timely repaired, and truly renewed by repentance.

When a man lyes gro-
ueling

ueling vpon earthly, and howering vpon fleshly desires : his spirit, which should directly mount vward, is bowed downe and made crooked. A right spirit then, is a sincere and vpright heart, rayfed and lifted vp into heauen and heauenly things.

What is sinne else, but an obliquity, a depriuati-
on or deprauation of that rectitude, and vpright-
nesse, which was origi-
nally, and should be conti-
nually, in the soule ; if it
were thoroughly purged
and purified ?

I haue impayred this re-
ctitude and vprightnesse,
which once I had in some
measure, by my heynous
and

and enormous transgressions, and therefore, resort to thee for helpe, who onely art able to renewe and repaire it againe.

Giue me, O Lord, a spirit rectified in it selfe, directed by thy Spirit, corrected by thy discipline, and erected to thy glory; a spirit firme without failing, constant without varying, and durable without decaying; that I may happily choosene new waies, walke in them carefully, and perseuere in them constantly: giue me grace to turne ouer a new leafe (as they say) to abandon the old man with the lusts and affections thereof, and
to

to put on the new man, and so to serue thee in holinesse and newnesse of liuing, all the dayes of my life hereafter.

I doe wittingly and thankfully ascribe the purity of my heart, to thy Creation, the vprightnesse of my spirit, to thy renouation alone; as to giue thee thy due honour, so to preuent and anticipate the proud and fond conceit of those men, (if any such there be, or shall be hereafter) who to grace themselves, wil abate the power, & diminish the lustre of thy grace, who though they cannot but confesse, that they neede the assistance of thy Spirit, & that they

they are holpen by thy,
both preuenting and fol-
lowing, grace; yet be-
tweene those two graces,
(for their own credit) will
needes vainely interpose,
or rather violētly intrude
mans reason, whereby he
chuseth what is good; and
mans will, whereby he as-
senteth to thy diuine po-
wer, in the blessed worke
of regeneration.

But hereby, I take se-
cret comfort in my selfe,
to preferue my perplexed
soule from vtter despaire,
that I discern the foule-
nesse of my heart, & feele
the weaknes of my spirit;
and therefore pray ear-
nestly, for a purification of
the one, and a renouation
of

of the other : for I know, I cannot craue either of those graces, without some measure of grace. As the sunne cannot be seene but by the Sunne, nor the light be perceiued, but by meanes of the light; so neither can I begge a full cleansing of my heart, without some cleanenesse in it, nor a through-renouation, without some newnesse, in my decayed spirit, at least, in true affection, and vnfaigned desire.

Cast me not away from thy presence, and take not thy holy Spirit from me.] I feare, and cannot but feare thy face; and yet I feare with all to be cast from thy face
and

and presence. Mine owne guiltinesse makes me, on the one side, to feare the face of a seuerer Iudge, and my worthlesse weaknessse on the other, (being not able to subsist at all, without the light of thy countenance,) makes mee desire thy presence and sight.

What-euer thou doe with me, while thou lookest vpon me, I shall indure, though not without feare and perplexity; But if thou cast me quite away from thy presence, I am vtterly vndone for euer.

The presence of the Physicion is a present, if not helpe, yet comfort to the sicke patient. But thy

thy presence, Lord, being the soueraigne Physicion, ministers all comforts, and cures all maladies both of soule and body.

Therefore I loue the habitations of thy house, and the place where thine honour dwelleth.

Psal. 42.

As the hunted and chased Hart desireth the water brookes; So longeth my soule after thee: When shall I come and appeare before thee?

Psal. 84.

O how amiable are thy Tabernacles? My soule euen longeth, and fainteth for the courts of the Lord. One day in thy Courts (where thou art present and resident,) is better then a thousand elsewhere. I had

had rather bee a dorekeeper there, then to dwell at liberty, and in iollity, in the tents of the vngodly.

The priuation of Gods presence, is the position of all misery, and the withdrawing of his countenance, drawes with it all manner of discomforts.

Heauen it selfe were not heauen, if thou wert not there present, and Hell could not be hell, if thou wert not absent thence.

To bee cast out of thy presence, is to be cast out of ioy, into sorrow; out of light, into darkenesse; out of life, into death; (not the first onely, but the second also) out of heauē, into hel.

K

The

The very sight and vision of thee, is of it selfe, and in it selfe, the height of happinesse. In thy presence is the fulnesse of ioy, and at thy right hand is plenty, without satiety of pleasure and delight, for euer more.

Wherefore though I haue multiplyed and increased my contumacie beyond all measure; yet I beseech thee, O Lord, not to excommunicate me. I submit my selfe, with teares in mine eyes, and anguish in my heart, humbly and wholly to thy discipline; I am content to endure any penance, rather then to bee banished from thy presence.

What

What the want of this
presence is, none can know
but he that feeleth; and he
that feeleth, cannot make
another know by any rela-
tion. Hee may indeuour
to shaddow it out slender-
ly, but hee is not able fully
to expresse it.

If the Master turne his
seruant out of doores; if
the Father abandon his
sonne from his sight; if the
King command his subiect
from the Court, (that
hee come not within the
Vierge) how grieuous and
irkesome will the damage
and disgrace be, to euery,
or any of these respectiue-
ly? Thou, O God, art our
Master, and to serue thee,
is to raigne with thee.

K 2

Thou

Thou art our Father ; and what greater preeminence then to bee the Sonne of God ? Thou art our King , and to be in subiection to thee, is our chiefest dominion. How then doth it concerne me, being an vnfaithfull Seruant , a prodigall Childe , and a trayterous Subiect, to beg earnestly of thee , my bountifull Master, my louing Father, my gracious Soueraigne, that thou wilt not take away thy liuery, banish me from thy sight, nor expell mee from thy Courts ?

As the soule doth excell the body , and the Spirit the flesh, beyond proportion ; so the one losse is incom-

incomparably greater then
the other.

Thou, O God, art present with me, by thy good Spirit; and so long as I haue this Ghest in my soule, I haue the fruition of thee and thy presence; wherefore suffer not this noble Ghest to be dislodged and taken from mee. Thou and thy Spirit are vndeuided companions: If thou cast me from thy presence, thou takest thy holy Spirit from me; and if thou takest thy Spirit, thou takest thy selfe from me.

I doe yet enioy thy presence, in a fort; I behold thy countenance, though full of anger; I feele thy Spirit within mee, though

sad and grieued: for I find contrition in my heart, confession in my mouth, and confusion in my face, for my grievous offences. I hate my finnes, and my selfe for my finnes. This smoake cannot ascend, but from that fire of thy Spirit; this fruit cannot grow, but from that roote of repentance. Howbeit, when I behold the vglinesse of my offences, with an vnpartiall eye, and consider how hard & harsh a thing it is, for Purity and Holinesse, to dwell or abide with wickednesse and filthinesse: I tremble and quake in an awefull feare, that thou wilt (as iustly thou mayest) depriue me
of

of thy gracious presence,
and bereaue mee of thy
blessed Spirit.

Lord, thou art in all
things by thine Essence,
thou art in all places, and
at once, by thy Power and
presence. I may well bee
asked; Whither wilt thou
flye from his Spirit, or
whither wilt thou goe
from his presence, &c? If
thou shalt say; The darke-
nesse shall couer me, euen
the night shall bee light a-
bout thee. Yet thou canst,
and wilt cast me from thy
presence, and withdraw
thy holy Spirit from me, if
I be settled vpon the dregs
of my sinnes without re-
morse, in contempt of thy
Maiestie, and abuse of thy

Psalm. 139.

mercie. If thou in thy iust iudgement and wrathfull indignation, abandon mee from thy presence, thou castest me out of thy providence and protection, thy blessed Spirit quite desert mee, I am banished out of the land of the liuing, into the Desert of desolation, (which is without the compasse of the whole Vniuerse, that thou didst create, and do'st vphold.) In that case, happy were I to bee no more, but I shall be most vnhappy, to bee and continue helpelesse and hopelesse in endlesse misery.

Thy holy Spirit is, by a speciall title, stiled, The Comforter, by excellencie,

cic, because all other comforters and comforts, are cold and vncomfortable, without and beside it. I haue (I confesse with thy Spirit, when it presented good motions to my minde, and good desires to my hart; I haue grieued it exceedingly, while I carelessly neglected, and stubbornly refused the good counsell it ministred vnto me. Howbeit, sithence without this Comforter, I must bee for euer comfortlesse in the depth of discomfort, I beseech thee, not to take vterly and finally thy holy Spirit from me.

Thy gifts, O Lord, are

K 5

with-

Rev. 11. 29

*Iob. 13. 7.**Ier. 31. 3.**Semel cle-
ctus, semper
dilectus.**Mulier fac-
tum concep-
tum non
semper mo-
litantem
sentit; ubi
tamen semel
& iterum
sensit, præg-
nantem se
esse non am-
bigit. Spin.
de iust. Chr.*

without repentance (there-
fore I trust I shal neuer be
without repentance) whō
thou louest once, thou
doest euer loue; if thou be-
gin, thou wilt perseuere to
loue. Although I doe not
alwayes feele the graces
of thy Spirit in my sinfull
soule; yet I shall (I trust)
haue them euer, because
once I had them. My sinne
may take away the fence
and feeling for a while, but
not the interest and pro-
perty (if I may so say)
which I haue in thy blef-
fed Spirit: Which not-
withstanding, the fruition
of this Spirit being so pre-
cious, and the losse of it so
inualuable, I cannot but in
feare and anxiety of soule,
in-

instantly pray, that it may not be taken from me.

Although the seed of thy Word, whereby I am begotten againe to a lively Hope, be immortall and incorruptible; yet it is so choked with the weeds of fleshly desires, so intangled with worldly allurements, it lyeth so buried in the furrowes of my hard and stony heart, as I may much doubt, and, in a manner, distrust the shooting and springing of it vp againe, without an extraordinary influence of thy heauenly grace, which cannot descend vpon me, vnlesse my humble and earnest prayers ascend vp to thee. Wherefore retaine mee,

1. Pet. 1. 23.

O

O Lord, in thy fauour, and permit thy blessed Spirit, not onely to soiourne for a season, but to remaine continually with me. Let me so keepe a doore in the Sanctuary of my soule, (which is one of thy Courts) as I may neuer suffer this Ghest to goe out of it.

12 Restore vnto mee, the ioy of thy saluation, and uphold mee with thy firme Spirit, or stablsh mee with thy free Spirit.

I Doe not say; Giue mee what I neuer had, but restore vnto mee what I had, and haue lost by mine owne fault and folly. It is

is a greater fauour to restore then to giue, in as much as it is a greater unhappinesse to lose a Iewell which I had, then neuer to haue had it. Priuation is a greater punishment then want: It is the height of misery to haue beene happy. To come out of darknesse into light, out of sicknesse into health, out of perplexity into security, out of sorrow & sadnesse, into ioy and gladnesse; and so by the contrary, to come out of cheerfulnesse into pensiuenesse, sets out more liuely, and causes to be felt more sensibly, both the one and the other condition. One contrary is a foyle vnto another.

We

*Tertull. de
pœnit.*

*Quid boni
sanitas ha-
bet, languor
ostendit.*

Hier.

*Gratior est
reddita quā
retenta sa-
nitas.*

*Post tempe-
statem dul-
cior sereni-
tas. Quint.*

*Desiderata
dulcius ob-
tinentur.*

*August. de
Verb. Dom.*

*Quoniam
ob bona
praesentia,
gratias Deo
non agimus,
necessaria
nobis est pri-
uatio, ut
quid habue-
rimus sen-
tiamus.
Basil.
Plus sensi-
mus quod
habuimus,
postquam
habere desi-
nimus. Hier.
in Consol.*

We then make the truest valuation of thy greatest mercies, O Lord, when we are for a time deprived of them, which is one speciall cause why thou takest them from vs, that by the want, we may learne the worth of them, and shew our selues accordingly thankfull, because thou diddest vouchsafe vs the fruition of them so long, and much more ioyfully imbrace, and charily preferue them, when thou pleasest to restore them to vs againe.

For as the eyes cannot discern a goodly object when it is held close vnto them, but when it is removed in some distance; so
our

our vntoward & vnthankfull hearts cannot iudge of the excellency and sweetnesse of present graces; but when they are withdrawne a while from vs, then doe we more cheerefully behold, and fully obserue the riches of thy bounty & mercy in them.

This ioy of thy saluation, consisteth in an assured hope and hopefull assurance of eternall happinesse. This hope, is the heart of my soule, and the very life of my life. It putteth spirit into my decayed spirit, and vigor into my dead heart; for a hopelesse, is a heartlesse life, and were it not for this hope, (amidst the inward and outward

ward crosses of this life)
my very heart would
breake.

All the ioyes vpon earth
cannot make me cheerfull,
vntill I bee seized of this
ioy, nor can all the crosses
and calamities which the
world affoord, dishearten
me, while I finde and feele
this ioy of thy saluation.

What greater ioy to an
afflicted soule, lying grie-
uoufly oppressed vnder the
heauy apprehension of thy
wrathfull indignation, and
for a long and tedious
time, suffering euen hell
out of hell, then to receiue
a gracious pardon of all his
sinne, freely granted vnto
him by thee, through the
mediation of thy Christ,
sealed

sealed by thy blessed Spirit, and deliuered to his spirit into the hand of faith.

Wherefore turne, O Lord, my mourning into dancing; loose my sackcloth, and gird mee with gladnesse, O Lord; let me shout out songs of deliuerance from the captiuitie and thraldome of sinne and Satan.

I haue wilfully put my selfe out of possession of this ioy, which I so happily enioyed. O Lord, restore it vnto me againe, by a new order & iniunction, out of thy Court of equity and mercie; let mee returne into it, by Remitter, & hold it, as in my former
anci-

ancient right.

I haue iust cause to stile it, Thy saluation. For I am the patient onely, thou, O God, the onely agent: thou hast not the greatest share, but all the interest, in this affaire. Thou art the sole, not only Author, but also actor in it. For the purchase thereof, I neede thy first grace of Initiation, and thy second of Confirmation, thy preuenient and thy subsequent grace, thy accompanying, and thy perseuering grace. All is thy grace, and thou art all in all, and therefore to thee alone, I ascribe all the honour and glory. It is meerey and intirely thy saluation.

Christ

Christ his righteouf-
nesse imputed and impar-
ted to me, is the true roote;
ioy and peace are the hap-
py fruite; and faith is the
rooting of it in my soule.
Though there come a
winter of affliction, to re-
straine the sap, and hinder
the shewe : yet the Sum-
mer of cheerefulnesse will
make all to flourish a-
gaine in perfect lustre.

But how can I expect
the serenity and Sunshine
of this ioy in the valley of
teares? Why should I de-
fire this garment of glad-
nesse, when my heart
ought continually to weare
the sables of sadnesse, and
the mourning weede of
repentance, for my daily
or

or rather howrely sinnes? how can there be any time or place left for ioy, when there is almost a perpetuity of sorrow enioyned?

He that will reconcile himselfe to thee, O God, may easrly reconcile these different passions, & make them dwell together in his soule, with amity and vnity. Else thou that hast required mee oft-times to mourne, wouldest neuer haue commanded mee to reioyce alwaies. The faithfull man hath a sorrow mingled with ioy, and a ioy mingled with sorrow. There is a griefe in ioy, as there is a ioy in griefe, nay (which may yet seeme more strange) the greater griefe

griefe sometimes, the greater ioy, and the greater ioy, the greater griefe; for one and the same man, at one and the same time, may bee exceeding sorry for his sin, and exceeding ioyous with the apprehension of thy mercy, in the free forgiveness of his sinne.

The greater griefe hee conceiueth for his sinne, the more comfort he may iustly take, euen in that regard. And the greater ioy hee feeleth in the hopefull assurance of thy fauour, the greater sorrow must hee needs conceiue for his sinne, that bred thy displeasure: for, the more assurance hee hath of thy loue

loue towards him, the more hee will loue thee: (Loue is the loadstone of loue, and will draw loue euen from an yron heart) and the more hee loueth thee, the more his soule must melt into teares, when he recounts & considers, how by his wicked and rebellious courses, he hath demeaned himselfe, wretchedly and vnworthily, towards that God whom he findeth so graciously and pittifully affected towards him.

Sorrow may bee sometimes vnseasonable, but this spirituall ioy (as wee say of some kinde of meates) is neuer out of season.

The

The precept of reioy-
cing, though conceiued
in the affirmatiue, doth al-
waies binde, & at all times.
Reioyce in all things, and
euermore reioyce.

*1. Theff. 5.
16.*

The grace I beg, is the
complement, crowne and
garland of all the graces I
haue formerly craued. For
although I be washed ne-
uer so cleane from my for-
mer staynes; though my
hart be neuer so thoroughly
purged from old corrup-
tions, my spirit neuer so
well renewed and rectified
for the time to come: yea,
though I obtaine a full re-
stauratiō of the ioy of
thy saluation, which I had
and haue lost; yet, vnlesse
thou bee pleased to con-
firme

firme and stablish me with thy firme and free Spirit, none of those blessings apart, nor all of them ioyntly together, can much auaile me.

For without this support and establishment, I shall neuer be able to continue and perseuere in true Piety of Religion, in sincere probity of conuersation. Well I may, like a bankrupt Marchant (supplied by friends or credit,) set vp my trade of godlinesse awhile, but I shall soone be enforced to shut vp shop againe. Well I may beginne to runne the race of godlinesse, but I shall neuer get the goale; well I may enter the lists afresh, with

with my old and deadly enemy, the Deuill, and his two valiant Champions, the World and the Flesh; but I shall quickly be foyled, I shall neuer get the victory fully and finally.

Wherefore do not onely raise mee that am false, but vphold me when I am raised; sustaine mee continually with thy firme Spirit, that I may not onely begin well, and proceed cheerefully, but also perseuere constantly, and end happily.

I did endeauour when time was, in some sort to serue and please thee; I frequented publike assemblies in thy holy Tabernacle; I sent vp sundry Prayers

ers from my priuate Oratory, and the secret closet of my heart, vnto thy Maieftie; I laboured to gouerne my people with Iustice and equity, to punish wilfull offenders feuerely, to reward well-deseruers cheerefully, to deliuer the oppressed, to relieue the needy; but (this notwithstanding) how soone, alas, was I taken with the sight of *Bathsheba*, and, through my frailty, carried captiue into Adultery, to satisfie my lust; and into Murther, to conceale my Adultery! Wherefore settle, confirme, and establish me, O Lord. I haue directed generally.

All you that trust in the Lord,

*Lord, be strong, and bee shall
establishe your heart; he kee-
peth the faithfull, and vp-
holdeth the iust; by him
alone the steps of men are
established, that is, firmly
directed and perfected.*

*My spirit, which must
bee wrought vpon by thy
Spirit, through the conta-
gion of my flesh, and the
carnality of it, is become
almost wholly carnall, and
by that meanes weake and
fraile, soone weary of well
doing; it quickly slips from
good Meditations and
Actions; slides from honest
purposes and proceedings,
ynlesse it bee sustained by
thy Spirit.*

*But being quickned and
enluyed by thy Spirit,*

though otherwise dead, I
shal liue in thee, by thee, &
for thee : all my thoughts,
words and workes shall
breathe continually thy
praise and glory.

Thy Spirit, O Lord, is
the life of my soule, as my
spirit is the life of my bo-
dy ; if my spirit faile, my
body perisheth ; if thy Spi-
rit desert my soule, my
soule cannot but fall irre-
couerably. Wherefore vp-
hold mee with thy Spi-
rit.

Thy Spirit is free in it
selfe. *As the winde bloweth,*
so the Spirit breatheth where
it listeth. As it is a free, so
it is a freeing Spirit, a Spi-
rit of liberty, which deli-
uereth me from the bond-
age

age of Sinne ; a Spirit of Adoption, whereby I cry, *Abba*, Father. As the Spirit is free, so are those that are led by the Spirit, free, ingenuous, bold, and courageous : it infranchizeth and naturalizeth me in the heauenly Hierusalem.

Rom. 8. 15.

This Spirit hath power to helpe all my infirmities; it hath skill and will to frame my Supplications within me to be expressed, if not by tongue & voyce, yet by sighes and grones vnutterable, but still intelligible to thee ; it can preserve mee from falling ; it can raise mee after I haue falne; and then so establish mee, that I shall neuer come againe into danger

of relapse or recidiuation.

My spirit, thus vpheld and established by thy free Spirit, what is it else but a cheerefull alacrity and forward disposition to embrace any thing that is good, for it owne sake, and for thy sake, without any by or secondary respect whatsoeuer; banisheth all drowzy dulnesse and vntoward listlesnesse in thy seruice; that putteth wings to my obedience, and maketh it not to walke slowly, but to flye nimbly in the accomplishment of thy errands and directions; that causeth me to doe ingenuously what becommeth me, for loue of vertue, and
not

not for feare of the whip,
basely?

When thou hadst appointed that the first borne of euery beast should bee set apart to thee; thou diddest specially ordaine, that if it were the Foale of an Asse, it should be redeemed with a Lambe; if it were not, the necke of it should bee broken; thou wouldest not haue it sacrificed vnto thee at any hand. Surely, it may well seeme, that this is, *alterius rei anigma*, a kinde of riddle; and that by this shadow, thou wouldest shew thy detestation of slothfulnessse and sluggishnesse, want of life and cheerefulnessse in thy seruice, that an

Ex. 13. 13.

Asse being one of thy dul-
lest creatures (Sloth is
wont to bee pictured ri-
ding on an Asse) thou
wouldest not bee honou-
red by the sacrifice of such
a beast.

Thou, O Lord, louest a
swift hearer, a cheerefull
giuer, a zealous Petition-
ner, a voluntary Souldier,
and a diligent Seruitor:
for all which purposes, thy
free and firme Spirit, will
strongly enable and sup-
port mee continually.
Wherefore establish mee
with thy free Spirit, O
Lord.

13 *Then*

13 *Then will I teach
transgressors thy wayes, and
sinners, or impious persons,
shall be conuerted vnto thee.*

WHen thou hast
vouchsafed graci-
ously to bestow vpon mee
those graces, whereof I
haue gracelesly depriued
my selfe, then will I shew
my selfe gratefull vnto
thee, I will performe that
dutie of thankfulnessse, so
futable to humanity, so a-
greeable to piety; it being
a thing good and com-
mendable, behooueful and
profitable, pleasant and di-
lectable, comely & grace-
full to returne praises and
thanks to thee for thy

mercies, duly to acknowledge, and truly to requite thy singular fauours; in such manner as I can, and by such meanes as are within the reach of my weake and worthlesse ability.

I will not follow the common fashion of worldly men, who, like barrells, sound when they are empty, but are still when they are full; who craue earnestly when they feele want, but are dumbe and silent when their turne is serued. I solemnely vow, and will really performe thankfull acknowledgement for so great benefits, when I haue receiued them.

Thou, O God, by dis-
bur-

burthening man of his sin, doest impose a burthen of gratitude vpon him. A benefit is a burthen to an ingenuous minde, that cannot rest quietly, but lyeth shut vp (as it were) in prison straightly, till it haue procured liberty, by venting some kinde of retribution.

Although there can be no proportion betweene thy infinite goodnesse, and my, not onely finite, but infinitely weake meanes of requitall; yet inasmuch, as for a more bountifull fauour, a larger returne of gratitude is (of congruence) required, and the greatest blessing that can bee bestowed vpon a mortall

*Onerat nos
Deus benefi-
cijs, quan-
do exonerat
peccatis.
Aug. in Ps.*

tall man in this life, is peace of conscience, intended by the ioy of thy saluation, and implied in the firme support of thy free Spirit : I will indeauour, in way of thankfulnesse, to doe thee the best seruice that any man can performe vpon earth ; that is, I will teach thy wayes to Transgressors, and cause (as much as in me lyeth) sinners to bee conuerted vnto thee.

I will teach such as wander and goe astray, how to come into the way : Againe, those that goe by-ways, I will teach thy wayes ; that is, the wayes of thy directions, which leade vs by a right line (as it were) through the maze
of

of this miserable world, to the land of Canaan, that happy country, which we should so loue and long for. Conuerted sinners, are the fittest conuerters of sinners. The sickly Physician, who hath not onely read in his Booke, but felt in his body, the maladies whereupon hee is consulted, is the likeliest man to worke a cure vpon his patient.

Goodnesse of it owne nature, is apt to spread and inlarge it selfe. It is the most naturall and kindly worke of each liuing creature, to engender a like vnto it selfe. As in nature, so is it in nurture also. An honest well-disposed man, will

*Diſtores
iniquorum
idonei,
propterea
quia tales
aliquando.*

*Bonum na-
tura ſui
diffuſiuum.
Naturalis
opus vniuerſi
ſimile ſibi
ſimile. Ariſt.*

will strive as much as hee can, to make others good and godly. A chaste and sober man, will endeavour to reſtrayne and reclayme others from wantonneſſe and drunkenneſſe; the like may bee ſaid of all other vertues and vices.

The rule of Charity requires, that he, who hath beene rayſed out of the dyrt, and reſkued out of the myre, ſhould liſt vp others, who lye wallowing therein. If we be once inflamed with the loue of God and godlineſſe, wee ſhall labour to kindle the zeale of others, & ſet them on fire alſo. Bad men are, and why ſhould not good
men

men much more become,
Incendiaries.

This is the matter and
effect of my gratitude,
which though it may
seeme to be no great mat-
ter : *For my goodnesse exten-*
deth not to thee, neither art
thou any whit the better,
for my being better any
way, (the grace is thine,
the good is mine alone,)
yet I know it to bee very
acceptable and highly plea-
sing vnto thee, being so
louing and gracious, so co-
uetous of mans saluation,
as thou dost euen hunger
and thirst after his conuer-
sion. Thou dost euen long
for our returne home,
from out of those farre
remote countries, where-
in

in wee haue wandred, and
spent our patrimony of
thy gifts, in wickednesse,
to the house of thy habi-
tation.

I, euen I that lost my
way in my pilgrimage, and
fell among theeues who
robbed me of my garment
of godlinesse, of my robe
of righteousness, of my
girdle of gladnesse, and
wounded mee with bitter
Arrowes, and fiery darts,
almost to death; I (I say)
being reduced into the
way againe, refreshed and
comforted, raysed and set
on horsebacke (as it were)
will teach others, careful-
ly to kepe themselues in
the right way, to shunne
idlenesse, and security,
and

and all other occasions of sinne, to auoyde such inconueniences, as by wofull experience I haue found, and felt with intolerable griefe.

I will teach Transgressors by instruction, and I will teach them by example also. Men are more effectually perswaded by the workes they see, then by the words they heare; by Princes acts, then by their Edicts. I will ioyne both precept and practice together; my words shall bee working words, and my deeds shalbe speaking deeds. Nay, I will not only teach them, by my words, and by my deedes, but by my writings also. I will

*Homines
malunt ex-
empla quā
verba. Laſt.
de ver. ſap.
Validior eſt
operis quam
oris, oratio.
Greg.
Regis ad
exemplum
nec ſic inſe-
ſtere ſenſus
humanos e-
dicta va-
lent, ac vita
regentis.
Claud.
Habent &
opera ſuum
linguam.
Author de
dupl. mar-
tyria.*

will cause my Psalmes (the webs which my restlesse soule hath wouen) to be sung in Gods Tabernacle, while I liue; & when I die, bequeath them to God his Church, to be vsed in all succeeding ages; which (I hope) will bee of some force, to mollifie and qualifie the hard and stony hearts of retchlesse and impenitent sinners.

I will vse all the wayes I can, to teach sinners, in thy wayes, and I will endeavour to reclaime all sorts of sinners from their euill wayes, As there bee seuerall sorts and degrees of transgressors; so I will apply my counsailes and admonitions, in seuerall kindes,

kindes, respectiuely.

I will teach sinners of infirmity; that they yeeld not at all to the assaults and allurements of sinne; that they fight courageously in that neuer-dying combate betweene the flesh and the Spirit; that in no wise they suffer themselves to be carried away Captiues to sinne; that they let not sinne raigne, howsoeuer it will remaine, in their mortall bodies. I can, and will tell them (out of knowledge and experience,) that if they giue the water passage but a little, they shall not bee able to withstand the Current of their owne concupiscence; that a little
sparke

Sinne of infirmity.

Rom. 6.

spark of a wanton looke
vpon *Bathsheba*, bred such a
huge flame of lust in mee,
as I could not quench.
That Satan is subtile and
will cunningly insinuate
himselſe euery way; hee
will ſeek to make the
breach where thy fortifi-
cation is weakeſt; hee will
vndermine, if hee cannot
batter thy ſtrongeſt caſtle;
if he ſee where thou my-
neſt, he will countermine:
That he makes ſemblance
ſometimes to ſtrike at one
place, when he intends to
hit another; that now and
then he faignes to make a
retraite, when he returns
ſuddenly againe, to finde
thee the more vnprovi-
ded. That he is like thoſe
Pirates

Pirates which alwaies
carry in their shippes, flags
of peace, when they intend
nothing but warre; that
when they hold out those
flagges, their enemies may
hold them for friends, and
so become their prisoners;
and that therefore it be-
houeth them to watch
continually, and carefully
to keepe Centinell ouer
themselves, and in time of
peace, more then in time
of warre. The shippe that
faileth, many times in-
curre more danger when
the Sea is quiet, then when
stormes arise: for in the
calme water, the Saylers
ride without care, or dread
of danger; but in time of
tempest they prouide for
TE 11
cuery

euery mischiefe that may befall.

*Vitia cate-
nata inter
se.*

*Holco: in
lib. Sapient.*

*Sinne of
presump-
tion.*

I will tell them, that sinners are linked and chayned, nexed and twisted together, so as one still draweth on another, and the lesser euer a greater; that Satan that foule thiefe, and old Setter, hath in each pack of Theeues, little sins, like little boyes, to creepe in at the windowes, or other narrower passages, & then open dores for greater sinners, like greater theeues, to enter freely, & so spoile the goodman of the house of all goodnesse & vertue, at their pleasure.

I will teach sinners of presumption, that as God is mercifull, so hee is iust; that

that wee must not so remember his mercy, as we forget his Iustice. *Our Lord is sweete, but yet upright. All his wayes are mercy and truth.* These bee the two feete, whereby hee walketh in his wayes; that e- uery sinner that will truly turne to God, must lay handfast on both these feete: for if he lay hold on mercy onely, letting passe iustice and truth, he must needes perish by presumption; If he apprehend Iustice onely, without mercy, he cannot but perish by desperation. Let him therefore kisse both these feete, that hee may, in respect of Gods iustice, retaine feare; & in respect of his mercy,
con-

Volote presumere, ne diffidas, non presumere, ne torpescas. Bern. Ep. 87. Psal.

Bernard.

Psal. 101. 1

*Abfit vt
redundan-
tia clemen-
tie celestis,
libidinem
faciat hu-
mana teme-
ritatis.
Tertul. de
pœnit.
Præuicordis
est idcò ma-
lum esse,
quia Deus
bonus est.
Bern. in
Cantic.*

conceiue hope. I will teach them to tune their notes to my ditty ; *I will sing of mercy and iudgement:* I will not sing vnto thee of mercy alone, nor iudgement alone (O God) but mercy and iudgement ioy-
ned together. I will teach them, what an absurd cōse-
quence, and vnkindly kind of reasoning it is : In as much as God is merciful, louing and long suffering, therefore I will abuse his mercy, and continue my wicked courses; I will doe what liketh my wilfull appetite; that, the Argument, in morall congruity, as well as logicall diuinity, holds strongly in the quite contrary forme ; God is
graci-

gracious, and expects my conuersion; and the longer he expecteth, the heavier will bee my punishment when it commeth, if I neglect, or rather contemne the riches of his patience and gentlenesse; and therefore I ought, euen to day, before to morrow, to heare his voyce, and presently to accept of his undeserued mercie.

Whereunto I will adde another consideration, of great waight and much feare; and that is, Though God promise pardon to him that repents, yet hee doth not promise repentance to him that offends: (Repentance is his gift alone.) Though hee offer
M thee

*Qui pro-
mittit pœ-
nitenti ve-
niam, non
promittit
peccanti pœ-
nitentiam.
August.*

thee grace to day ; thou knowest not whether hee will offer it againe to morrow ; though hee affoord thee life and memory this weeke, little doest thou know whether thou shalt enioy these fauours the next.

Finally , I will teach them to take my whole period together, and not to catch at one piece onely, for their aduantage, or disadvantage rather, (which is against the rules both of Law and Logicke,) for when I haue said ; *The eyes of the Lord are vpon the iust, and his cares are bent to heare his prayers :* I adde on the other side, in the same sentence : *But the face of the Lord*

Psal. 34. 15

Lord is against them that doe euill, to roote out their memory from off the earth.

My last Corollarie and conclusion shall be; *Blessed is the man that feareth the Lord: Therefore serue the Lord in feare, and reioyce in him with reuerence.*

Psal. 2. 11.

I will teach transgressors in all kindes and degrees, that they doe not at any hand, through the terror of their owne sinnes, or apprehension of Gods displeasure, either by cowardize or carelesnesse, quite despaire of Gods abundant mercie. I will vse my best skill, and bestowe the most powerful perswasion I can deuise or find out for the purpose. I will tell

Sinne of Desperation.

M 2

them

them of my Soliloquie,
and the secret conference
between me and my soule,
to this effect; Though, vn-
happy man that I am, I
haue not alone slipped,
but false; and not false
onely, but false foully
too: though I haue not
onely done much euill
carelesly; but This Euill; in
Gods sight contemptu-
ously, (This Euill, which
is a massie chaine of enor-
mous iniquities, nexed and
linked together, strongly
binding, and grieuously
burthening my soule:) yet
will I not doe worse, or ra-
ther, what is worst of all;
I will not still adde sinne
vnto sinne; I will not fill
vp the full measure of my
wic-

wickednesse , with that horrible sinne of finnes ; I will not stab my soule (if I may so say) with the deadly dagger of finall impenitencie ; for the depth of desperation , is the height of impious abomination. I will not wilfully wayue, and scornefully reiect his general, free, and gracious Pardon, proclaimed to all penitent sinners, without any exception or limitation at all. His benefits are infinite, endlesse, and inestimable ; therefore the Origen, fountaine, and well-spring of all these fauours , graces, and goodturnes, is infinite, vnmeasurable , and farre surpassing all the compasse of

mans vnderstanding. But specially, he loueth soules, which are his by a manifold interest ; created by him, when they were not; saued by him, when they were lost ; marked for his, with the stampe of his owne Image. Farre be it therefore from me to fall into that desperate resolution, which, of all other offences vpon earth, doeth most exasperate his anger, and doth deprive his diuine Maiestie of that most excellent propertie, wherein hee chiefly delighteth and glorieth, which is, his infinite and vnspeakable mercie.

I am his workmanship
(*his hands haue made me, and
fashioned*)

fashioned me :) The worke-
man cannot chuse but bee
fauourable to his owne
worke, especially so excel-
lent and bountiful a work-
man as he is, towards such
a worke as man is, framed
to his owne shape and like-
nesse. He is my Creator,
and thereby priuy to my
frailety, of how brittle and
weake a metall I was
made. Hee is my Father,
(which is the title of the
greatest loue and coniun-
ction that nature hath left
to men in this world;) and
therefore cannot but af-
fect his child : His diuine
Maiestie is so earnest and
vehement to giue assu-
rance in this behalfe ; that
being not contented to

Psalm. 103.

*Facile im-
petratur
quod filius
postulat.
Tertul. de
Pœnit.*

Esa. 49.

*Tam pater
nemo, tam
pius nemo.
Tertul. de-
pœnit.*

represent his loue vnto vs by the loue of a fathers heart ; hee goeth further yet, and protesteth that his heart is more tender towards vs, then the heart of any mother can bee to the onely child of her owne wombe. *Can the mother forget her owne infant ? if she could, yet can I not forget or reiect thee.* Nay, he is my heauenly Father, who in this perfection of true fatherly loue, so farre exceedeth all earthly parents put together, as in power, clemencie and goodnesse he surpasseth the infirmity of his feeble creatures; and therefore his bowels and entralls of tender and endlesse mercy, will be moued

ued (I know) in commiseration towards mee, vnfaignedly returning vnto him.

Nay, I haue yet a further claime, and title to his gracious fauour & compassionate mercy, in that hee is not only my Creator, and Father, but my Redeemer also. *I know* (with holy *Iob*) *that my Redeemer li- ueth* ; for I haue deliuered it by his diuine instinct, and Propheticall illumination ; that hee will not *leauethe soule of his Christ in hell, nor suffer his holy one to see corruption.* Although this be not yet reuealed to the world by the actuall execution and performance thereof, yet in the
M 5 fulnesse

Iob 19. 25

Psal. 16. 1.

fulnesse of time, it will bee accomplished and acted, to the admiration of all the earth, and the amplification of his eternall glory. Not his Sonne onely, but his onely Sonne, will take my nature vpon him, become flesh of my flesh, and bone of my bones, will vouchsafe to bee borne of a Virgin, descended of mine owne race and pedigree; hee will conuerse vpon the earth, in the similitude of sinfull flesh; hee will, in the nature and property of man, not onely suffer hunger and thirst, but also all manner of indignities, affronts, and disgraces; hee will be content to be beaten, and buffeted, launced,

launched, & pierced, wounded and crucified for mee, and for my sake; hee will shed his blood vpon the Crosse, as a malefactor, to satisfie Gods iustice, and to purchase my freedome from hell, and euerlasting damnation. And sithence he hath in his immutable decree giuen him, and will in his time, apparently giue him to such a shamefull death, for gayning me vnto him; how should he not, but with him giue all things else whatsoeuer? I know and am assured, that he who beleeueth in Christ to come, hath as good and full interest in his excessive loue, and this inestimable benefit, as hee who

Rom. 8. 32.

*Tempora
variata
(unt, non
fides. Au-
gust. in Psal.
51.*

2. Cor. 6.

Ezek. 18.

Esa. 1.

who shall beleue in him, when and after he is come. The times must bee changed, but it is and will bee one and the same faith, yea and one & the same obiekt of faith, in substance, in all times.

His promises of pardon, whereby he hath obliged himselfe to sorrowfull sinners, are affectionate, absolute, and vniuersall. First, Whosoever shall depart from his wicked wayes, & turne vnto him, shall bee receiued of him. Secōdly, At what time soeuer a sinner doth repent him of his sinne, and turne to him, his wickednesse shall not hurt him. Thirdly, If your sinnes were as red

red as scarlet, they shall be made as white as snow.

How then can I mistrust my selfe to bee excluded from this assurance of mercy, wherein all sorts of people, all kinds of sinnes, all times and seasons are comprehended? His Loue, that calls mee to repentance, is inexplicable. His Truth, and certainty of promise, is infallible. His Power of performance, is omnipotent and endlesse.

This threefold cord, or rope (which cannot bee broken) bindeth mee fast to the barre of his mercy, and will not suffer mee to slip away, or start aside, till I haue obtained full remission of all my sinnes.

Cain,

*Gen. 4.**August.**Job 13. 15.**August. in
Psal. 51.*

Cain, my vnhappy precedent in murther, did more offend God, by those words; My sinne is greater, then that I can hope for pardon, then, by all his former iniquities. My confidence in this mercy is assured, and my hope inuincible; therefore I resolve, though he kill mee, yet to trust in him, with holy *Iob*.

I will tell such hopeles, and retchlesse persons, that my sinnes are set before them, for caution; my repentance, for imitation; that they which stand, may warily looke to their footing, that they fall not; and they that haue falne, may rise hopefully and speedi-

speedily, by contrition,
and not ingulfethemeselues
into the depth of all dete-
stable enormities, special-
ly the gulfe of desperati-
on.

I will tell them, that
their vouching of my ex-
ample, to extenuate, is an
odious circumstance, to
aggrauate, such sinnes as I
haue committed. So as he
that shrowdes himselfe
vnder this sinfull shaddow,
offends, euen in that re-
spect, in a higher degree
then I did; because he wit-
tingly propounds an vn-
warrantable precedent to
warrant his wickednesse;
wheras I fell only through
frailety, without alleadg-
ing, or thinking of any
such

August.
ibid.

*August. in
Psal. 51.*

such pretence or patterne. I will tell them, that *Nathan* the Prophet was sent to rowze me out of security, but I am sent as a Prophet to raise them to repentance, and to rescue them from desperation: I will aduise them, that are prone to distrust God his abundant mercy, to heare me cry, and cry with me; to heare mee mourne, and mourne with me; to heare me wayling and weeping, and to ioyne their teares with mine; to heare me reformed, and to reioyce with mee; that howsoever they could not stay the current of their own sins, they stop not the torrent of Gods mercy, after they haue

haue sinned; that howsoever they could not bar sin from entring in, they exclude not hope of pardon, out of, the doores of their sinfull soules.

Hast thou sinned? Repent. Hast thou sinned a thousand times wretchedly? Repent a thousand times vnfeignedly. This is the onely Oyle, that may be powred into thy wounded soule, and afflicted conscience, to reuiue, and refresh it at all times. This soueraigne salve is of power, to cure, and recouer thy most incurable, and desperate sores, and diseases of sinne; yea, if thou be vpon thy death-bed, and ready to breathe out thy soule
and

*Chrysost. in
Psalm. 51.*

Nec enormitas criminis, nec extremitas temporis.

Inter pontem & fontem.

and spirit, euen at the last gaspe, feare not to repent, for that Gods mercy is not restrained, either by the enormity of Crime, or extremity of time ; and for that, betweene the bridge and the brooke (as they say) when thou art false from the one, and not false into the other, Gods grace may interuene, to saue thee from downing.

Howbeit, let not this strong water, and most comfortable Cordiall of the teares of repentance, make thee negligent, to delay thy conuersion to God ; both, because repentance will not come at thy beck and call, (being by custome habituated in

in sinne; and because also, though true repentance be neuer too late, yet late repentance is feldome true, and such as it should be: but let it onely reuiue and animate thy confidence in Gods bottomlesse mercy, if, and when thou art in the greatest straights, and come to the last exigent, to preserue thee from vtterly fainting, and falling into the deadly swoone of desperation.

The impious persons, or sinners shall bee conuerted vnto thee. I doe not, I may not, say, I will conuert sinners vnto thee; for conuersion of sinners, is a peculiar belonging to thine owne Iurisdiction.

Sera pœnitentia, raro vera.

rifdiction; a case referued to thy power alone; a branch of thy Prerogatiue and honour, which thou wilt not impart to any other. Well I may plant by my instructions and admonitions; I may water by my practice and example: but it is the influence of thy grace, that must giue the increafe. I will by the affiftance of thy Spirit, do my beft and vttermoft in-deauour, with fidelity and diligence minifterially to helpe, and co-operate with thee the prime Agent and principall Efficient in this moft difficult and important affaire: for a greater bufinesse it is to regenerate, then to create; to build

build a new house vpon a false and rotten foundation, then it was to erect the first Fabricke. And I hold my selfe the more obliged to this seruice, because I haue not only scandalized thine owne people, the Iewes, by my heathenish iniquities; but I haue caused thy holy name to be blasphemed among the Gentiles also. For mee thinkes, I heare thine own people whispering and murmuring among themselves, in this sort; If this King and Prophet did beleeue what hee pretends and professes, his behaviour would be sutable to his beliefe; his actions answerable to his profession;

on; his words and deeds would better tune together, and not make such a harsh discord as they doe. Surely, sithence workes are surer testimonies then words, of our hearts affections, we may iustly conceiue, that hee vseth Religion only, as a stalking horse, to serue the turne for policie and worldly respects, that he thinkes and sayes in his hart, though not with his mouth, *There is no God.*

The Gentiles, on the other side, who are Aliens from God his couenant, & strangers to the Commonwealth of *Israel*, me thinks, I heare them boldly, and broadly speaking to this effect:

effect: That King that
seekes by all meanes, both
of prowesse, & policie, to
reduce vs vnder his obedi-
ence, to the worship of his
God, and the embracing of
his Religion, we see how
hee carries himselfe; wee
can discerne by our light,
that he violates the law of
nature imprinted in all
mens harts; that he shame-
lessly defiles the beds of his
Subiects, and kills them
cruelly and treacherously,
at his pleasure, to attaine
his lustfull desires. Wee
will be still irreligious, ra-
ther, of no religion, then
his religion; wee will sub-
mit our selues to any Prin-
ces yoke; we will fall into
any mans hands, rather the
his. To

To make amends for these faults, and to reparaire these ruines, I will teach at home and abroad, Iewes and Gentiles, such as erre either in Religion, or conuersation, the wayes of God and godlinesse, by instruction, by discipline, by example ; what hath fallen to the ground by my euill, I will build vp again by my good demeanour ; my light shall so shine before Domestickes & Forreigners ; before mine owne Subiects, and before others, both Princes & people, as they shall glorifie the God of Israel, they shall beleeeue and say, *Great is the Lord, and worthy to be serued aboue all*

*Psal. 48. 1.
& 95. 3.*

*all gods ; Blessed is the Lord,
euen the God of Israel for
euer.*

*14 Deliu^r me from bloud
guiltinesse, O Lord, thou that
art the God of my saluation.*

Among all my finnes,
which are *sans* num-
ber, & many of them hei-
nous in their quality ; this
horrible and crying sinne
of murder lyeth heauiest
vpon my distressed soule,
in the generall muster of
my finnes; the shedding of
so much innocent bloud,
makes the most fearefull
and hideous apparition to
my tormented conscience.
In regard whereof I cry
out, Deliu^r me, not from
N bloud,

bloud, but from blouds, in the plurall number.

Verse 2.

I begged first indefinitely, that God would cleanse me from mine iniquities; then, that hee would blot out all my transgressions vniuersally.

Verse 9.

I presented and iterated this petition in humility and faith, knowing that my prayers, if they were not so accompanied, could not preuaile. Howbeit, because this sinne seemes so enormous, so exorbitant, that it can hardly be comprized and inuolued in the generality of all my sinnes; I send vp a single petition as a speciall messenger for more surety, in no other errand, but to sollicite

licite at the Court of Hea-
uen, that this grieuous,
this bloody sinne, may be
not onely necessarily im-
plied and infolded, but
expressely named and spe-
cified in my generall and
gracious pardon.

Thou diddest in thy Le-
uiticall Law forbid thy
people to eate any flesh,
with the blood thereof
(*whatsoever soule eateth any
manner of bloud of Fowle, or
Beast, that soule shall be cut off
from the people*) that thou
mightest make them so
much the more to abhor
the blood of man, wherein
his life consisteth.

*Leuit. 7. 26
27.*

Deliuier mee (O God)
from the guilt of that
blood which I haue spilt

by the slaughter of Capitaine *Vriah*, and so many Souldiers vnder his command, from the punishment of that sinne threatened by *Nathan*, (that blood should not depart from my house) and finally from future blood, that I may neuer embrew my hands in blood hereafter.

The teares of those widdowes, whose husbands were slaine in that disastrous assault made at *Rabbah*; the cryes of those children, whose Fathers then lost their liues; haue mounted vp to heauen, do frame my Enditement, and make my Proesse against me before thy Tribunall, and doe call instantly for
iudge-

iudgement, according to
the iust law of Retaliation;
*He that sheddeth mans blond,
his blond shall be shed.*

Wherefore, that I may
the sooner obtaine my par-
don in such latitude as I
desire it, I doe re-enforce
my prayer with all man-
ner of zeale and earnest-
nesse. Deliuerm me, O God,
thou that art the God of
my saluation. I double thy
Name, when I tender this
single supplication, hoping
by my affectionate insinua-
tion, and vehement com-
pellation, to draw thy gra-
cious compassion towards
me: Itake hold of thee, as it
were, with both my hands:
I cry incessantly for par-
don of this sin, which cries

Psal. 3. 8.

so eagerly in thine eares
for vengeance against me.

Thou God of my saluation.

I said elsewhere, that saluation is the Lords, because it can flow from no other fountaine; but here I desire to apply it particularly, to draw the water to mine owne Mill, and to appropriate it, as it were, wholly to my selfe. Thou art of that gracious nature, as wee cannot better please thee, then by challenging a speciall interest in thy loue, by assuring our selues that thou art ours: so that howsoever our premisses be generall for remission of sins, our conclusion must be speciall, proper, and peculiar: *Thou art my God, and
the*

the God of my saluation.

*I will sing ioyfully, or aloud
of thy Righteousnesse.]* The
satisfaction should be an-
swerable to the trespasse
done, and the retribution
to the benefit receiued,
in some proportion. As
to a greater sinne, a dee-
per repentance is due; so
for a more bountiful fauor,
a larger returne of thanke-
fulnesse is, (of congruence)
required. I haue griued
beyond measure for my
bloody sinne; for the ine-
stimable benefit of my free
pardon, I know not what
to render againe. In brieffe,
I can returne nothing but
praises and thanks; (a
poore requitall for so rich
a mercy:) But sithence I

can yeeld no better, no other; it is meete I should improoue this, and set it forth to the vtmost advantage. Wherefore I will sing ioyfully, with a liuely spirit, with a cheerefull heart, I will sing *vocalissime Alleluia*. My tongue shall become a Trumpet of thy praises, which shall sound them out lustily and loudly: I will bestow all my breath and strength in proclaiming thine honour: I will become a chiefe Chanter: I will eleuate the note in the highest straine; I will so chant out thy praises, as thou shalt take notice of it abundantly, and so, as the noyse may be heard, not only in my priuate

uate Chappell, or Oratory, but in the chiefe Cathedrall Churches, in the greatest congregations on Earth, yea, euen in the blessed Synode of Angels and Saints in heauen. Nay, I will not onely sing my selfe, but I will call in others also to make vp a full Quire : *O come, let vs sing loudely, let vs heartily reioyce, &c.*

Psal. 95.

Thy righteousness, that is,
Thy faithfulness and truth,
in accomplishment of thy
gracious promises to such,
as truly and sincerely re-
pent, and humbly & hope-
fully craue pardon for
their sinnes: for true iustice
doth much consist in the
due performance of pro-
N 5 mises.

*Debitorem
se fecit, deus
non accipi-
endo, Sed
promitten-
do, nemo,
&c.*

Augus.

Psal. 25. 10

mises. Thou thy selfe hast made thy selfe our debtor, not by receiuing from vs. but by promising to vs. No man can say vnto thee, Render, Lord, what thou hast receiued: but euery man may, and must say; Performe, O Lord, what thou hast promised.

All thy waies are mercy and truth; Mercy, whereby thou forgiuest sinners, and Truth, whereby thou makest good thy promises. O then, how happy are the people, whose God is the Lord, who by his free promise is become their faithfull debtor, and whose iustice giues assurance of his mercy, whose mercy and truth are met together,
and

and whose righteoufnesse
and peace haue kissed each
other ! So as by a reuerent
confidence , and a holy
kinde of boldnesse, I may
euen challenge thee in this
case, not by the worth of
my repentance, but by the
validity of thy promise,
not to lay my sinnes to my
charge ; bee they neuer so
many, neuer so great, I
may pleade my interest in
the death of my Sauour,
and in thy faithfull pro-
mise , and free pardon, to
this effect:

O my God, thou that
art the God of my saluati-
on; it is agreeable to di-
uine and humane iustice,
to keepe promise, to per-
forme couenant. In the
new

new and sacred couenant, it is the Article of *Inprimis* (as they say) that *thou wilt forgine the sinnes of thy people: & remember their iniquities no more.* Make good then thy word, and full agreement, really and effectually. It stands not with thy iustice to exact twice one and the same debt of mee. My suerty and elder Brother Christ Iesus, hath paid the debt which I owed, hath suffered the punishment which I deserued: wherefore enter not into iudgement with thy vnworthy seruant, O Lord; but for the merit of his death and passion, accepted by thee; with free consent, for full satisfaction, let

let me be acquitted and discharged of all my transgressions whatsoeuer. I will rely and repose my selfe securely, vpon thy word and promise, because thou hast ratified and confirmed it with an oath, with a solemne oath. Thou hast sworne by thy selfe, (because there is no greater to sweare by) by thy holinesse; the Lord *Iehouah* sware vnto *Dauid*; Truth, that is, a true oath, a faithful promise: or Truth, that is, God sware vnto *Dauid*; *He will not turne away the face of his Anoynted, his seed shall indure for euer:* thou hast sworne by thy life; *I will not the death of a sinner, if he repent, he shall liue.*

Psal. 132.
11.

Ezech. 33.
11.

*O nos feli-
cis quorum
causâ De-
us iurat!
O nos mi-
serimos, si
nec Deo,
&c. Tertul.
de pœnit.*

liue. Oh happy people, for whose cause thou vouchsafest to sweare ! Oh most miserable wretches, if we beleue thee not when thou swearest ! Thy word (O Lord) is an oath in it selfe and of it selfe, (so faithfull thou art) but to giue vs full security, thou dost condescend to our capacity and infirmity, thou makest assurance to men, after the manner of men (with whom, a promise clothed with an oath, seemes of greater strength and validity, then a bare and naked word) and therefore out of abundance of thy loue, dost vse a protestation, or adiuration (otherwise needlesse) to remooue

remoooue out of our incredulous hearts, all distrust, and colour of dubitation.

15 Open thou my lips, O Lord, and, &c.

BVt I haue beene too forward (now I thinke of it) to engage my selfe, so deeply, to sing ioyfully, and sound loudly thy righteousnesse. I confesse I haue promised more thē I can performe; I haue assumed and presumed, to doe that which is out of my power, vnlesse thou (O Lord) bee pleased, by thy gracious fauour, to enable me for accomplishment thereof. It is gracefull to me to shew my selfe gratefull

full to thee; yea, it is iust, that for the singular benefit of thy Iustice, in performing promised and vnderferued mercies, I should render all possible thanks, and returne all manner of prayses, vnto thee; but this I am not able to make good, without thy goodnesse. As I could not repent, nor belceue; so neither can I yeeld thankes or prayses, but by thy gifts & grace alone.

I am blinde, and cannot see; deafe, & cannot heare; dumbe, and cannot speake thy wonders, thy words, thy praises, vnlesse thou open mine eyes, cares, and lips. It is thou alone that must speake in mee, that
must

must worke in mee, both to will and to do, nay, thou must do in me, and for me, what thou requirest to be done by me; else it will be vnfaid, and vndone; thou must be all in all to mee, else all will be nothing.

Who is hee among the sonnes of *Adam*, that cannot sing and say any thing that is euill, by his owne power and will, by Satans instigation, (howbeit, not without God his permission) that cannot speak vaine and wicked words, that cannot sing wanton and ribald songs, scandalous and scurrilous libels, that cannot blaspheme thee, slander his neighbours, that cannot flatter his superiours

ours basely, lye to his equals cunningly, reproach his inferiours scornefully; that cannot say and vn say, sweare and forswear, and what not? *But it is a good thing to sing prayes to thee;* That he cannot do, nor say ought else that is good, vnlesse thou put the thoghts into his heart, and the words into his mouth. Wherefore open thou my lips, O Lord, circumsise them, vnty the strings of my tongue, and then, (not before) my mouth shall shew forth thy prayse, *My lips shall speake thy praise, when thou hast taught me thy statutes.*

It is possible for a man, that is stirred vp and pre-
uented

mented by thy grace, to
thinke and conceiue well,
what is to be said: but to
vtter & deliuer that well,
is a further blessing, and re-
quires a new supply and
helpe of grace, for guiding
and gouerning the tongue,
in that behalfe. Nay, there
is yet a further and subse-
quent grace required, to
take a fit occasion and op-
portunity, seasonably to
vtter what is well concei-
ued and digested, both in
regard of the speaker and
hearers, that all interueni-
ent impediments may bee
reimoued and taken away.
And in our case, this is the
more requisite, because
our prayers and prayeses
commonly goe together
(as

(as is meete) so as at one and the same time, we are, both to encounter Satan (who is then most busie to distract and disturbe vs,) and God himselfe, to whome by the feruent importunity of our prayers, we must offer a kinde of violence, as *Iacob* did, when he was said to haue wraisted with thee.

Wherefore there is required a long Chayne, fastened by many seuerall linckes of grace, to binde together this blessed worke, of setting forth thy iust and due prayfes.

My mouth shall shew forth thy praise,] not onely in Psalmes and Hymnes, with all manner of Iubilation,
but

but in the instruction, admonition and correction of wicked and impious ones, and the reduction of them to thy law and lore. Nay, I will play the Advocate, & open my mouth for widdowes, orphanes, and other miserable creatures, such as are tonguetied and cannot, as are over-awed, and dare not speake for themselves. I will in earnest and effectual manner recommend the care and protection of them also, to all my subordinate Magistrates and Ministers. He that speakes for such Clients, may bee said to be thine owne mouth, because thou art the Patrone of all those
that

that are oppressed, for want of assistance and defence, and men undertake their causes by thy special assignement and deputation, which redounds to thy prayse and glory, in an extraordinary manner.

True it is, that the thankfulnesse of the heart, is the heart of thankfulnesse; there is the well-spring. The heart, as a King, commands this duty to be done; the tongue, like an Herald, sounds the Trumpet. As the heart is the hart, & the tongue the trumpet; so the life, is the life of thankfulness, it must be acted indeede, as well as proclaimed with the mouth.

mouth. Then will the tune be perfect, when there is a true consort, betweene the heart, and the tongue, and the deede. The thanks and prayes must bee cordiall, vocall, and reall, all together.

I doe sometimes, in contemplation and admiration of thy wonderfull blessings & bountiful fauours, wherewith thou hast laden my soule (as it were) breake out into this exclamation and interrogation;
Quid retribuam? What shall I render to thee, Lord, for all thy mercies? In an amazed astonishment, when I can giue my selfe no satisfactory answer, knowing, that all I can doe, is lesse then nothing,

*Quid retribuam.
Psal. 116.
12.*

*Inuenit
quasi ali-
quid. Aug.*

nothing, in comparison of what thou hast done to me, or I should and would doe to thee ; yet thinking that I finde (as it were) something, I resolute to make some shew of returne at least, and to take the Cup of saluation, or of health, and call vpon the name of *Iehouah*, according to the custome of our Church and people, who for benefits receiued, vse to offer peace or thank-offerings, whereof they eate and reioyce before the Lord, and at their banquets take vp the Cup of wine, in their hands, and blesse God (called there-upon, The Cup of Blessing.)

When

When I seeke seriously what I might render vnto thee, I finde nothing but what is thine already, and therefore I must desire thee to giue mee, to giue thee, & when all is done, I must giue thee of thine own, els I can giue thee nothing.

For who hath preuented thee, or beene aforehand with thee? Who hath giuen thee first? Wherefore, when the question is pursued and pressed yet further, who hath giuen me this Cup of saluation? I must ingeniously confesse, that euen thou hast furnished mee with this kinde of retribution, I cannot make this good without thy goodnesse; I cannot praise thee,
O vnlesse,

Iob 22. 2.

1 Cor. 4. 7.

Psal. 103.

vnlesse thou open my lips
with the key of thy grace,
and tune my tongue and
voyce to sing; *Praise thou
the Lord, &c. O my soule.*

I haue nothing of mine
ownto giue but my sin, and
that may not be presented
vnto thee. My sin is mine
indeed, and not thine, (I
haue the full interest and
ownership therof.) What-
foeuer I haue else is thine,
and not mine, thou art the
sole Author and proprie-
tary thereof. Mine is on-
ly the fruition and vse by
thy permission, and as a
Tenant at will. I am but
instrumentum animatum, a
meere instrument, liuing
by thy breath.

Thou must open my lips,
else

else my mouth cannot vtter thy praises. The very sound and voyce in me, is thine, I am but the Eccho to resound and returne it againe. As the Riuer flow from the the sea, and reflow backe into it: so euen thy praises must come from thy gracc, to set forth thy glory.

Thou desirest not sacrifice, else would I giue it, or had giuen it.] In regard of the heauy burthen of many sins, oppressing my soule, and the feareful apprehension of thy iust indignation conceiued against me, to ease and free my selfe, to appease and please thee, what would I not doe? what would I not suffer?

O 2

what

what would I not offer?
But I haue nothing where-
by I might redeeme thy
faueur towards mee. For
if I had Mountaines of
Gold, if I had Riuer of
Oyle, if I had tennethou-
sand sacrifices to bestow
vpon thee, it booted mee
nothing; they are all thine
owne already; and besides,
thou makest not account
or esteeme of any of these
things at all, which I doe
not deliuer to disallow, or
altogether disalue all
kinde of Sacrifices, by
slaughter of Beasts and
Birds, appointed by thee,
and prescribed by thine
owne Law; but becaule
these are signes onely, and
representations to the
weake

weake capacities of mortall men, of that reall, effectuall, renowned, and eternall sacrifice, once to be offered for the redemption of mankind. I know (O Lord) by the illumination of thy holy Spirit, that it is an inward and internal, not an outward or externall sacrifice, which thou (being a spirit) delightest in: Thou lookest vpon the heart, and pious affections thereof alone.

I conceiue, that to draw thine owne people from the superstitious Idolatry whereunto the Gentiles (through the blindness of their vnderstanding, and the delusions of Satan) were so prone, and so

O 3 much

*Tertull.
cont. Marcio.*

much addicted, and to teach them to embrace such worship of thee, as thou shouldest prescribe, not themselves deuise, thou hast instituted sundry kindes of sacrifices, vpon seuerall occasions to be offered vnto thee, with an indulgent respect to our infirmity, (who being carnall, delight in outward shewes, without which wee cannot so easily comprehend those inward seruices and spirituall duties, to bee performed by vs) and euer with relation to the true substance of the hearts affections, to be erected, and consecrated wholly to thine honour.

For thou hast not required

red or exacted these sacrifices for thy selfe. Thou wouldest not drinke the bloud of Bulls and Goats. The eternall God doth neither hunger nor thirst, &c. But a single and sincere minde fearing God, of those that offer such things as they haue from thee, is a sweet smelling and well-pleasing sacrifice to thee, by thy gracious acceptation: who dost not so much regard the thing that is done, in this kinde, as the minde wherewith it is done, and the end wherfore it is done, to wit, thine owne glory.

Thou dost not respect the shadow, but the substance; not the shel, but the

O 4

kernell;

Psal. 50.

kernell; not the chaffe, but the corne; not the signe, but the thing signified. At least thou doest not esteem the type without the truth, nor the figure in any degree of comparison, with that which is represented thereby, and therewith to be presented vnto thee, that is, a broken heart.

The sacrifices of God (in the plurall number) because this one is many sacrifices, this one is all the sacrifices that thou expectest at our hands.

A broken heart, a contrite spirit, (diuers words importing one and the same thing) is a heart wounded, a spirit dejected and perplexed with the
fight

sight and sense of sin committed, mourning and melting into teares, through the remorse of conscience, grievously lamenting that it was so wretched and wicked, as gracelesly and vngratefully to reiect the iust lawes of so powerfull a Iudge, and to neglect the kinde inuitations of so pitifull a Father, and all for a little vaine, idle, foolish, frothy, and fruitlesse pleasure, which was mingled with bitternesse in that little time, wherein it was so greedily pursued, and pleasingly enioyed.

Now, herein doth thy gracious goodnesse wonderfully shew and set forth it selfe, that thou not only

O 5

vouch-

vouchsafest to teach vs what to doe, and what to say, how to direct our actions, and frame our supplications, that, both in word and deed, wee may please thee; but also whē we haue offended & displeased thee, to tell vs how to pacifie and appease thee againe;
The Sacrifices of God are, &c.

Leo. PP.

Nay further, thou dost not require such a sacrifice, as must be procured and purchased from abroad, with much care and cost, farre fetcht and deare bought (as they say) but such a sacrifice as we haue, or may haue, in our owne bosomes. *Nihil à te extrà te queritur*: Thou requirest nothing from mee, but what

what is within mee.

Beyond all this, thou doest vs the honour, and trustest vs, with the office of Priests that wee may be sure to see this Sacrifice duly performed. We must our selues, for our selues, offer vp our hearts, in humility & contrition (which is our only liuing and vnbloody sacrifice) daily and continually to thee.

Euery man as a consecrated Priest, hath a victime within him, to offer the franke-Incense that must be put vpon the Altar, in his owne bowells; in his owne heart, a Sacrifice, that is of force, to moue and winne thee to compassion, he neede not seeke for

Intus habeo victimam. Aug. in Psal.

for a beast abroad to slaughter, and burne to ashes, he hath within himselfe, that hee may and should kill. He may slay sin, he may mortify his earthly members, he may strike with the hammer of sound repentance, vpon the hard Anuile of his stony heart, till it be mollified, bruised, and brayed to pieces, and then it will be thy time & turne (as it is thy greatest honour,) to binde vp and heale the wounded and broken hearted.) Hee may kill and sacrifice to thee, his Bull of pride, his Goat of lasciuiousnesse, his Ramme of stubbornenes, his Birds of flying and wandering imaginations, and

and so the rest of his carnall & sensuall affections which being beastly, doe turne men into beasts, defacing that Image of thee, wherein they were created to holinesse, and righteousness ; The morall whereof, is this ; He may, in a life of vertue and piety offer vp, the death of his vices & iniquities to thee.

He that repents his sins, doth chide and braule, quarrell and brabble, hee doth expostulate and fall out with himselfe, in this tune ; Oh vnhappy wretch, why wouldest, how couldest thou, so basely stoope, to the lure of fleshly wantonnesse, of wordly profit, of spitefull reuenge, of trecherous

*Omnis quē
pœnitet,
rixatur se-
cum. Aug.
in Psal. 33.*

trecherous infidelity? how couldest thou be induced to sell thine inheritance for a messe of Pottage, thy euer during treasure in heauen, for a little flitting and vnconstant trash of the world? What fruite hast thou now of tasting the forbidden fruite, of enioying those sinfull and momentany pleasures, whereof thou art so much ashamed? was not the terrible voice of the Law, thundering out hell and damnation, of power to fright thee from rebellion, were not the sweete promises of the Gospell, of force to inuite thee to the true and constant seruice of God?

Nay, beyond chiding
and

and brauling, a true penitent, must chastise and punish himselfe. Thy Iustice, O God, although it be fully satisfied, by that allsufficient obedience and propitiatory Sacrifice of the Lambe, slaine from the beginning of the world, yet as a fruite of our repentance, expects from vs a holy reuenge vpon our selues. We must iudge our selues, that wee bee not iudged, and least our iudgements become fruitlesse and elusory, We must put them in execution, seuerely, without pittie, or partiality. Let vs therefore preuent his face of Maiesty, his countenance of Authority, by confession, (which

*Peccatores,
vindica te,
exige de te
pœnas, cru-
cia te ipsum,
Eccl. Aug.
in Psa. 140*

*Curat pœ-
nitentia ne
præcurat
sententia.
Cbrys.*

(wich confession, is a pro-
fession of forsaking our
former faults.) The Iudge
we cannot, the iudgement
we may preuent, if we take
the opportunity, and re-
pent truly and timely of
our sinnes, thou wilt mer-
cifully and graciously re-
pent thee of the iudge-
ments, denounced & doo-
med against vs. Therefore
it behoueth euery man, to
keepe a Court at home,
and therein to sit, as chiefe
iustice, to indict and ar-
raigne himself at the barre
of his owne conscience, &
where he findes the fault,
there to inflict punish-
ment. In as much as at
these Assizes, the heart
must needs be found the
greatest

greatest offender, because from the heart doth flow, all vaine and sinfull imaginations, all idle and wicked words, all lewde and scandalous actions; let him doe Iustice vpon his heart, in the first place, let him correct the pride of it, by humiliation, the wantonnesse of it, by contrition, the idleness of it by sorrow, the stubbornnesse of it by weeping, the gluttony of it by fasting, the couetousnesse of it by almes-giuing; and so according to the rule of Physicke, cure each contrary by his contrary affection.

The physicke must bee applied to that part of the body, which is ill affected,
the

the salue laid vpon the place that is sore. Where the sinne breedes & swels, there must the sinnner cut and launce. He must pricke his heart to the quicke, and let out store of teares, as the former, and latter rayne. As our hearts haue beene fatted and pampered (as it were) with sinne; so they should grow leane and meagre againe, by sorrow for sinne.

*In quantū
tibi non se-
perceris, in
tantum tibi
Deus par-
cet. Tertul.
de pœnit.*

Looke how much the lesse I spare my selfe, so much the more wilt thou spare me. My repentance doth in a sort execute thy vengeance, and with a temporall vexation, doth preuent and auoide thine eternall damnation, by casting

fting me downe, it lifts me vp, by making me vgly in mine own, it presents me pure in thine eyes, by accusing, it doth excuse, by condemning, it doth acquite me.

It is a kind of vnhappineffe, to be seared and cauterized with an hot yron, and fretted with an eating powder; but those meanes and medicines, which doe cure by sharpenesse and fowerneffe, by the benefit which they procure, doe excuse their distastfulness, and by the succeeding profit, do allay the present paine.

By sin, thy spirit takes occasiō to increase grace, not by the nature of sinne, but
by

by the foueraignety of that spirit, which euen of finnes makes a plaister against sin. For I being as sicke of sorrow as of sinne, may hopefully resort to thee, the Physitian of my soule, whose end of comming into the world is, to cure the sicke, especially such as feeble themselves sicke, euen at the heart.

Exod. 32.

I must breake my golden Calfe, that is, any idoll of sinne, which my corrupt heart doth serue and worship, I must burne it with zeale, and with contrition grinde it to powder, and then strowing it vpon the water of teares, drinke it vp againe. By this thy gracious meanes, an
Antidote

Antidote will bee drawne
out of poyson, the oyle
will cure the bitings of
Scorpions, the worme wil
gnaw the wood, the moth
the cloth that bred it, the
very excrements of my
sinfull soule, like dung
and mannor, will fatten
and make it fruitfull in
goodnesse.

The hunted and woun-
ded Hart, by eating of an
herbe knows how to helpe
and heale himselfe, and to
make the arrow that pier-
ced his ribbes, to fall to the
ground.

The Swallow when she
hath put out the eyes of
her young ones; knowes
by an herbe of her owne
name, how to restore their
fight

Tertul.de
pæniten.

Diſtam-
num.

fight againe.

Thy herbe of grace, the iuyce whereof, is our repentance, doth expell the fiery darts of Sathan shor by sinne into our soules, and this eye-salue doth cause vs though neuer so much blinded with sinne, to see, both our error, in committing, and thy mercy in pardoning our offences.

The most powerfull rhetoricke, to mooue thee to pittie, is repentance, and the most delightfull Musicke in thine eares, is that dolefull ditty, tuned to a trembling tongue and a quauering voyce, *peccavi in cælum, &c.* Against thee, against thee onely, I haue offended.

offended.

The string bends the strongest bowe, the fire mollifies the hardest steel, the Goates blood breakes euen the Adamant; I hope my harts humble and melting repentance, will appease thy hottest and heaviest indignation conceived against me.

The most worne and torne linnen, by contusion and grinding in the Mill, makes smooth and white paper. Euen so, my most base and rotten ragges of vanity and wickednesse, by true contrition (with thy benediction) will produce a cleane heart, and renew a right spirit within mee. The corruption and consumption

*Nervo cur-
uabitur ar-
cus. Igne
Chalibs.*

*Adamas,
Sanguine,
corde Deus.
Mantuan.*

sumption of the one, will prooue the generation or regeneration of the other.

To sacrifice & to kill, are expressed by one and the same word, in holy writ, because euery sacrifice was slaine in thy Leuiticall lawe, but this breaking of my heart, and offering my body in sacrifice to thee, is an Euangelicall sacrifice, because therin (which may seeme strange) the sacrifice is slaine, and yet liueth: For it is my faith, not my death, which thou seekest, thou thirstest for my holy desires, not my polluted blood, thou art appeased with my willingnesse to renounce the world, not with my departure out of the

*Hosia ma
clatur &
vinit. cry-
sol. in 12.
Rom.*

the world. This was *Abraham* the Father of all thy faithfull ones, his sacrifice, which thou requiredst of him. For what did *Abraham*, but offer his owne body in his Son? What didst thou require of him but his Faith, who, as thou diddest command his Sonne to be offered, so thou wouldest not suffer him to be killed. I hold it a wise and an advantageous course in any man, to dye to sinne that hee may liue to righteousness, to mortifie the old man, that hee may bee quickened in the new, to dye daily, that hee may liue eternally. Wherefore I will dye, that I may not dye, I will
P wound

*Sicut offerri iussit
sic non permisit occi-
di. Chrysost.*

wound my hart with temporary contrition, that I may auoyde the deadly wounds of Sathan, who desires my euerlasting destruction. I will liue a dying life, that I may not dye a liuing death: *For thy sake are we killed all the day long, and right deare in thy sight is this death of thy Saints.* Here I can bee contented to stirre vp an holy emulation betweene those that thus dye, and such as are stoned, burned, or otherwise done to death for defence of thine honor and testimony of thy trueth, who, by excellency are termed Martyrs. These dye but once, and at once, their paine is soone past, but

*Cyprian. de
dupl. marty-
rio.*

but the other dye a lingering death, they dye daily and continually. It is accounted a mitigation of cruelty, and a kind of mercy, to put men to death quickly. This Martyrdom of mortification, God doth highly prize, without that other, which is by effusion of blood; this must goe before that, and that without this, is of no worth, nor deserues the name of Martyrdome at all. Whose Martyrdome shall I dare to compare, with the various, hideous and tedious sufferings of holy *Iob*. The best is; this contention for immortalitie, will not onely be mortal, but soone at an end.

P 2 The

*Genus quoddam
misericordia cito
occidere. Seneca.
Morsque minus poenā
quam mora
mortis habet. Maxim
Eleg.
Non Martyrium Sola
sanguinis
effusio consummat nec
solam dat
Palmam,
exustio illa
flammarū.
Multi ducunt
Martyrium, in
leſto Aug.
Auth. de
dupl. Martyr.*

The Martyrs of both sorts
(so I tearme them, because
they dye in, and for thee)
shall haue fulnesse of felicity
to satiate their largest
desires, for they both shall
haue, both, icy without
measure, and life without
end, they shall both enioy
abundance of pleasures, at
thy right hand for euer-
more.

The summe of all is, I
must drench and drowne
my sinnes, and the corrupt
affections of my wicked
heart, in the sea of sorrow-
full repentance, and then
my soule will nimbly and
swiftly swim to the land of
promise, and hauen of hap-
pineffe.

They that will offer
this

this sacrifice, their hearts must fall from the high mountaine of pride, downe into the lowest valley of humiliation, and they must bee bruised with the fall, & pained with the bruise. I will present an humble, bruised, and sorrowfull heart vnto thee.

Thou, O Lord, art nigh to them that are of a contrite spirit, who speake to thee, in bitternesse their soule, who crye like the Draggon and Ostriche, for grieve of their sinnes committed. They who cry, *De profundis*, out of the deepe, are not in the deepe their very crye reares and raises them vp. Thine eare is within mans heart, thou

Ieb 30.29.

*Augustin
Psal.*

Psal. 32.

perceiuest the hearts first
relenting, before it come
to the tongues relating. I
did purpose, and say, with-
in my selfe, *I will confesse my
sinne* ; and thou tookest
notice thereof, and for-
gauest the iniquity of my
sinne.

Esay 57.

*Thus saith the High and
lofty One, that inhabiteth eter-
nity, whose Name is holy, I
dwell in the High and holy
place, with whom? with
him that is of a contrite and
humble spirit, to what end?
to reuiue the spirit of the hum-
ble, and to reuiue the heart of
the contrite ones.*

*Thou wilt not despise,
nay, thou wilt highly
prize, graciously receiue,
cheere and comfort thou
wilt*

wilt giue them beauty for
ashes, the oyle of ioy for
mourning, the garment of
gladnesse, for the spirit of
heauinesse. As a bone in
the arme, or legge once
broken, and being well set
again, growes stronger
then if it had neuer beene
broken: so our hearts, be-
ing well and soundly hea-
led by true repentance, of
the sores and bruiſes of
sinne, become more firme
and stable then euer they
were before. Thus my
foule fall becomes *fælix*
culpa, I am after a sort hap-
py in my unhappinesse, for
out of my great misery,
through thy greatest mer-
cy, a greater happinesse
doth arise, then euer I
P 4 felt

Esay 61. 3.

*Firmior est
fides quam
reponit pœ-
nitentia,
Lactan de
iusli. lib. 5.*

felt before.

*18 O be fauourable to Si-
on, for thy good pleasure.*

HEE that prayes to thee, must not pray for himselfe alone. How-soeuer hee beginne with prayer for himselfe (when he hath gained some interest in thee for himselfe, hee may the sooner preuaile for others) hee must end with prayer for thy Church, hee must not end till hee haue recommended the whole Church in his prayers vnto thee. He that is a liuely and feeling member of that mysticall body, whereof thy Christ is the head, must pray for the
the

the whole body. As in the naturall body the heart feeles the akeing of the head, and the head the oppression of the heart, the heart and head both doe resent a fellow in one of the fingers, and the gowt in one of the toes, the stomacke simpathizeth with the braine, and the braine with the stomacke; so, and much more is it in the mysticall body. True Christians are like those Twynnes, who are reported to haue wept and laughed, slept and waked, liued and dyed together. They must weepe with them that weepe, mourne with those that lament, suffer hunger, thirst, nakednesse,

P 5

kednesse, and imprisonment, with others their brethren afflicted with such crosses, participate with them in all their miseries and aduersities what soeuer. Captaine *Vriah* mine honest seruant could say; The Arke, and *Israel*, and *Iudah* abide in Tents, and my Lord *Ioab*, and the seruants of my Lord are incamped in the open field; and shall I then goe into my house to eate and drinke, and lye with my Wife: While they are in ieopardy, I cannot be in iollity; while they liue in feare, I cannot enioy security.

Wherefore be fauourable to *Sion*, to thy Church
and

and chosen ; I being one of them, must abide one and the same fortune and condition with them.

This is that vnion of the Saints in thy Christ, that communion of them among themselves, which cannot easily bee comprehended, much lesse fully expressed, and yet must it bee constantly belieued, and will be in some measure continually resented.

The Church is represented by the name of *Sion*. *Sion* the holy Mountaine in *Hierusalem*, which thou louest, from whence thy lawe should come, and where thou wilt dwell for euer. *Iehouah* hath chosen
Sion.

Psal. 132.
14.

Sion, and desired it for his seate, and said, *This is my rest, here will I sit, even to perpetuity.*

But besides this generall, I acknowledge my selfe tyed by a speciall obligation to pray for *Sion*: for there was no let, on my part, but that the whole kingdome of thy Christ might haue fallen to the ground; for, I being raised from the dunghill, to the Diadem; from the Parke, to the Pallace; from following the Ewes great with young, to feede thy people, and anoynted King, to the end I should gather thy Church together, by my Apostasie haue scattered and wasted it, so
farre

farre forth as there is great
cause to feare the vtter ru-
ine and desolation there-
of.

Wherefore by force,
and in remorse of consci-
ence, I beg for the susten-
tation and preservation of
thy Church, through thy
free and vnderferued mer-
cy. Thou, O Lord, art
the onely founder of this
choise Company and cor-
poration. As out of thy
loue onely thou didst sin-
gle and sele&t them from
other refuse people, be-
fore the foundation of the
world, as by the same loue
thou hast supported and
preserved them (amids all
dangers and disasters) euer
sithence; so, I beseech thee
still

still to continue thine ancient, accustomed, and affectionate fauour to them. Let not my unhappinesse impeach their happinesse; let not the darke and foggy mists of my wickednes, ecclipse the light and luster of thy countenance towards them; let them be still as deare vnto thee as the apple of thine owne eye; doe not spill them for my faults, but spare mee and them for thine owne sake.

Thou doest often, and mayest alwaies punish the people for the sins of their Princes. Wherefore I beseech thee not onely to pardon my sins to my selfe, but to be fauourable to my people

people also, and not to suffer them to smart, and suffer for my offences.

It is I that haue sinned and done euill indeed, but as for these sheepe, what haue they done? let thine hand bee on mee, and my Fathers house; but not on thy people, that they should bee plagued. Let not the contagion of my corruption spread vnto them, let not the punishments which I (their head) haue deserued, fall vpon their heads; be fauourable to them, howsoeuer thou be displeased with me.

I doe acknowledge, that looke how farre Kings do exceed other men in place and dignity; so farre doe
their

their sinnes surpasse other mens sinnes in quality. Their sinnes, though lesse in their owne nature, are greater by reason of their persons, they are crying, capitall, and sinning sinnes. Wherefore it behooues me to repent more deeply to pray more earnestly, not onely for my selfe, but for my people also, whom I haue scandalized by my ill example, and exposed, as much as in mee lay, to thy heauiest vengeance.

For thy good pleasure, in thy good pleasure, according to thy good pleasure. I can propound no other motiue, to induce thee, I can name no Saint, nor Angell
in

in heauen, for whose sake
I should intreate thee.
Therefore for thy good
pleasure, be fauourable to
Sion. No sacrifice, either
without or within mee is
sacred enough, no sincerity
in my thoughts, no holi-
nesse in my words, no vp-
rightnesse in my actions, is
of power to merit the least
grace from thee. I for my
selfe, and as Procurator for
thy Church, doe renounce
all right, disclaime all de-
sert, by meanes of any or
all of these. It is thine own
louing kindnesse that must
ouer come thee. There is
no reason of thy loue, but
thy loue, no reason of thy
good will, but thy good
pleasure. *Stat pro ratione vo-
luntas.*

Saluian.

*Saluian.**Non Elegit
dignis, sed
Ec. Aug.**Quare gra-
tia? quia
gratis da-
tur. Quare
gratis da-
tur? quia
merita tua
non præces-
serunt, sed
beneficia
Dei te præ-
ueniunt.
Aug. in
Psal. 30.*

luntas. Thy will is perfect
iustice, & stands for a law.
Thou art not only louing,
but loue it selfe, for thou
didst loue thy Church and
chosen first, thou didst
not chuse them worthy,
but by chusing, didst make
them worthy to inherit
thy Kingdome, thou didst
loue them gratis, freely.
Grace is not grace any
way, vnlesse it be free and
gracious euery way, with-
out any precedent merit,
or so much as loue, on our
parts.

*Build thou the walls of Je-
rusalem.*] I pray as for thy
Church, so for thy Com-
mon-wealth, *Sion*, thy
Chuch, *Ierusalem*, thy Cit-
ty, *Sion*, thy holy habitati-
on,

on, *Ierusalem*, the mother
City of the Kingdome of
Israel. I haue done wrong
to both, and therefore de-
fire to make reparation, to
both. That I can in no wise
make, but by thy gracious
fauour, vpon mine humble
and earnest supplication.
Ierusalem, though a City
of peace (as the word *Sa-
lem* imports) yet must bee
prepared and fortified for
warre, It must haue Castles
Towers, and walles, to de-
fend them against the en-
counters of their enemies,
which are many and
mighty. There be walls of
this City, which the
world sees not, for thou, O
Lord) art a wall of brasse
about her, and a wall of
fire,

fire, to consume her foes,
thine Angels pitch their
tents about her Inhabi-
tants. Shee hath also visi-
ble walles, framed of a
number of liuely stones,
which being first rough,
are hewne by affliction, in
the quarry of this world,
squared by repentance,
and cemented by loue, and
so polished and made fit
for the heauenly *Ierusalem*,
that truly glorious City.
But I will not pray onely
for the defence and safety,
but also for the peace and
prosperity of the earthly
Ierusalem. O pray for the
peace of *Ierusalem*, they
shall prosper that loue her,
peace bee within her
walles, and plenty within
her

her pallaces ; because of my brethren, neighbours and companions, for the loue I beare them out of naturall affection and ciuill respect I pray for *Ierusalem*; but chiefly and mainely, for thy House sake, *O Iehouah*. This house is the heart of this body, it puts life into all the outward parts and members thereof and in a mutuall relation (though not in like proportion) those outward parts, doe guard, and defend and cherish his heart.

Thine *Israel* must needes be in much affliction and reproch, whiles the walles are vnbuilded. Thou hast forbidden thy people to offer in euery place. There
thou

thou art well pleased to haue thy name called vpon.

I haue much battered these walles, I haue made large breaches in them, by my haynous offences, O Lord, I beseech thee who art the Arch-builder, to re-repaire these breaches, to build vp these walles, that *Ierusalem* may continue in safety, and flourish in prosperity, not for a few moneths or yeeres, but euen till the comming of thy Christ.

Sion is the ioy of the the whole earth; not only all the creatures, but all other men also, are created, employed and disposed for her good. For thy loue
of

of them, I must loue them,
for I cannot loue thee, vn-
lesse I loue thy spowse, in
whome thou delightest,
which is mystically, yet re-
ally, one flesh with thee?

I pray for fauour to *Si-
on*, in the first place, for
building the walles of *Je-
rusalem*, in the second
place, for good to the
Kingdome in regard of
the good that will thereby
accrow to thy Church, the
prosperity whereof, is the
the prime obiect, and last
complement of my de-
sires.

Then when thou art be-
come fauourable to *Sion*,
thy Church and chosen,
when the place is builded,
which thou hast singled
out

out for thy seate and seruice, then wilt thou accept, and the people offer their sacrifices, inward and outward vnto thee. This correspondency, and restitution, as it were, betweene thee and thy people, that they shall offer cheerefully, and thou graciously entertaine their seruices, is the foundation and height of true felicity.

But they must be right sacrifices, or the sacrifices of righteousnesse, such as are required by thee, and in faith tendered vnto thee, else will they not hit the marke whereat they ayme. For it is not the deede done alone, that will auaile,

uaile, or worke any good effect: it is not enough that the thing that is done bee good, but it must bee well done also. *Bonum*, *benè* the Noun without the Aduerbe, is of no value, or vertue at all.

The burnt offerings of beasts and birds and other things wholly giuen vp, in fire, by the Priests, and consumed to Ashes; the other oblations of peace and thanksgiuing, made by the Laity according to thy prescription, though thou do not esteeme them at all, when they are disioyned from an humble and penitent heart, yet being happily conioyned & consorted together, will
Q be

be most gratefull, and highly pleasing vnto thee.

They shall offer Bullocks vpon thine Altar, and there slay them (which is the signe & figure) they shall withall, tender the calves of their lips, in praises and prayers, which is the substance and body thereby represented. Thy Christ as their high Priest shall offer himselfe the sacrifice, and vpon him as their Altar they shall put their Incense of heartie deuotion, by that meane, to become sweet smelling, in thy nostrils. Hee shall be the Priest, the Sacrifice Altar, all in all, himself. To him & be all honor and glory, &c.



of the Lord
SUMMARY
PRAYER FRAM-
MED OUT OF
 the Psalme, and Me-
ditation together.



Most powerfull
 wise and merci-
 full, God, who
 hast created all
 things in heauen, & earth
 for the seruice of man, and
 man for thy seruice, who
 hast disposed all things, in
 number, weight and mea-
 sure, who hast caused all
 things contained in holy

Q 2

Writ,

Writ, to be recorded for the instruction and direction of thy Church and chosen: giue me grace so to behold this mirror of humane frailety, and diuine mercy, with the eye of true iudgement, that I may not with the Spider draw poyson, to the destruction, but with the Bee, sucke such honey, as may bee gathered out of it, to the solace of my sinfull soule.

Thou diddest permit *Dauid*, being an holy Prophet as well as a mighty King, aduanced & anoynted specially for the gouernement of thy people, to fall fouly into the heynous and grieuous finnes
of

of *Adultery* and *Murder*,
that no man might pre-
sume of thy fauor or con-
fide in his owne strength;
but euermore serue thee
in feare, and reioyce in
thee, with reuerence.

Thou didst also endue
him with grace after his
fall, by humiliation and re-
pentance, to rise againe
and recouer his former e-
state, notwithstanding his
long security and carelesse
continuance, vpon the
dregs of his wickednesse,
(as it were) in contempt of
thy Iustice; that no man
might dispaire of thy rich
and tender mercy.

Thou didst propound
his fall, for caution; that
all men might shun that

Q 3 dange-

dangerous racke, whereon he suffered shipwracke: his repentance, for imitation; that euery man plunged into the sea of sinne, might catch hold of the planke of repentance, to saue himselfe from drowning.

As thou didst bring light out of darkenesse, and life out of death, so dost thou, in an incomprehensible manner draw good out of euill, & turne the very sinnes of thy seruants to thy glory, and their good.

Farre be it from mee, to vouch this example, by way of excuse, or defence, much lesse warrant to offend, as hee did, howbeit I will hope confidently
with

with *Dauid*, when and after I haue offended (through thy gracious, goodnesse, and free promise by the teares of mine eyes, the contrition of my heart, and prayer of my spirit,) to obtaine a full and gracious pardon, of all my offences whatsoeuer.

Thou canst not, O Lord, but be highly displeased, when wormes of the earth, dust and ashes, rottenesse and corruption, hauing, without any desert at all, beene adorned with thy gifts, and enlightened with thy graces, shall presume of thy fauour, so farre, as vngraciously and vngratefully instead of thanks and pray-
Q 4 ses,

ses, to returne contempts, and dishonours, to thy diuine Maiesty.

But on the other side, thou canst in no wise endure, that y most wretched caitiffe, the most shamefull and wilfull sinner that Satan can furnish out of hell, should despaire of thine endlesse and bottomelesse mercy, wherein, aboue all other things thou dost so much delight and glory, & which doth so farre surmount thy iustice, as thou dost continually wooe, & inuite, thy greatest enemies, to the participation thereof.

O Lord, being a sinner, as *Dauid* was, I cannot but pray for mercy, as he did,
and

and because I haue grievously sinned, pray for great mercy, and because I haue many times, and many waies, multiplied my sins, so as they are growne to a number numberlesse, pray for a multitude of thy tender mercies, that the whole debt-booke, wherein my finnes are registred, may be quite crossed and defaced.

*Giue mercy
upon me, O
Lord, &c.*

I must begge againe and againe, that thou wilt wash me againe & againe, wash mee thorowly, from the pollution and filth of my sinne.

*Wash me
thorowly,
&c.*

Giue me grace, O Lord, to see my finnes fully, to confesse them freely, intirely to giue thee the glo-

*I know my
owne wickedness;
against thee,
thee, &c.*

Q 5

ry

ry, to take the shame to my selfe deservedly.

*Behold, I
was borne
in iniquity,
&c.*

Giue me leaue to lay open my festred wounds, and lothsome sores, to thy viewe, in abasement and humiliation, to stirre thy bowels of tender commiseration.

*Behold,
thou louest
truth in the
reynes, &c.*

Make me to loue in my selfe, what thou louest in me, to wit, truth and sincerity of heart, accept, O Lord, my honest study, and faithfull indeuour, for true and full performance. Let me solace my soule, in the conscience of my vnfaigned sorrow, for my sins past, and my true, though, weake, desires to serue thee better in time to come, for which purpose, enable me
with

*And in the
Secrets of
my heart,
&c.*

with wisedome, teach me the art of godlineffe, and the mysteries thereof, in my hidden parts.

And because the Leprosie of sin, hath infected mee from top to toe; temper and prepare for mee a powerfull purgation, with those ingredients, which are of strongest operation, that is, (without shadowes or figures) the bloud of that Immaculate Lambe slayne from the beginning of the world, applied by a liuely faith, to my diseased soule.

Be pleased to bathe my vgly soule in thy Lauer of Iustification till I become white and bright, in thy pure and piercing eyes.

Let

*Purge mee
with Hy-
sop, &c.*

*Wash me,
and I shall
be whiter;
&c.*

*Make mee
to beare of
ioy, &c.*

Let mee, when I am confounded in my selfe, and cast downe into the Dungeon of Sorrow, through the sight of my sinnes, yet hopefully and zealously seeke ioy and comfort, in thee, and thy saluation.

*Hide thy
face from
my sinnes,
&c.*

Let mee so place my sinnes, before mine owne sorrowfull face, that thou mayest hide thy face, at least, thine angry face from them, or rather, so quite deface them, that they may neuer be to be seene hereafter, that they may neuer rise vp in iudgement, either to shame me in this, or condemne me, in the next world.

And because my iustification,

cation, which consists in thy free remission of my sinnes, cannot subsist without sanctification, and holinesse of conuersation, as the light of that Lampe, and heate of that fire: And because it is impossible to draw a cleane out of an vn-cleane thing ; I beseech thee, Lord, to worke a wonder on me, that is, to create a cleane heart within mee. Purge the fountain, and then the streames which flow from it in my thoughts, words and actions, will be clearer and purer.

Giue mee a right spirit, that I may carry my selfe vprightly towards thee, and for that this spirit easily

*Create in
me a cleane
heart, &c.*

*Renew a
right spirit
within me,
&c.*

ly becomes decayed and distorted by the peruerf-
nesse of my nature, and ob-
liquity of my transgressi-
ons ; vouchsafe to renew
it in me from time to time,
by a continuall supply of
thy heauenly grace.

*Cast me not
away from
thy presence
&c.*

Although I haue many
wayes and times deserued
thy iust indignatiō; yet for
thy mercies sake abandon
me not from thy presence,
banish mee not from thy
Courts; let me behold thy
face, though ouerclouded
with a storme of displea-
sure.

*Take not
thy holy spi-
rit from me
&c.*

Although I haue grie-
ued, yea, and despighted
thy good spirit, when it
endeauoured my reforma-
tion, direction, and conso-
lation;

lation; yet I beseech thee,
not to take it vtterly from
me; let not that holy fire,
though raked vp vnder the
ashes of my sins, bee quite
extinguished.

When thou doest for
my finnes bereaue mee of
the comfortable confi-
dence I found in the assu-
rance of thy saluation, giue
mee leaue to claime still
mine interest in it, euen
when I tremble and quake
at thy iudgements : and
thereby to craue a restitu-
tion of that tranquility of
minde, and peace of con-
science, which I formerly
enjoyed with content-
ment, make mee by the
want rightly to value the
worth of so great a fauour,
then

*Restore vn-
to me the
ioy of thy
saluation,
&c.*

then which a greater cannot be bestowed vpon the soule of man, whiles it is confined within this valley of teares, inclosed within this bodie of death.

*Vphold me
with thy
free, or
firme spirit.*

And because through the frailty of my flesh, and the fraud of Satan, I am so prone to reciduation and backe-sliding, so ready to fall away from thee, (euen after many Apostasies pardoned) vnlesse I be still vpheld and supported: giue me thy free spirit, that I may cheerefully; thy firme spirit, that I may constantly accomplish thy blessed will, and perseuere in those good duties that appertaine vnto me.

And

And for that thankfulness is the best returne for benefits receiued, and the strongest meanes to purchase new fauours; giue mee grace, as to promise, so to performe gratitude euery way, and euermore highly to esteeme, and zealously to affect the reducing, reclaiming, and conuerting of sinners, and impious persons, those that erre in their religion, or conuersation, or both, as the most acceptable seruice that can be done vnto thee vpon earth.

Teach me to vse all earnest compellation, and powerfull insinuation, to winne thy fauour againe, when I haue forfeited it
by

*Then will I
teach trans-
gressors,
&c.*

*Deliuier me
from bloud,
&c.
Thou, God,
of my salua-
tion, &c.*

by committing some grievous sin, especially quicken mee by faith, to make a particular application and appropriation (as it were) of thy saluation to mine owne soule ; which pious presumption and holy ambition thou art well pleased withall.

*I will sing
aloud of thy
righteous-
nesse, &c.*

Giue me grace with the deepest straine of my hart, and the loudest tone and tune of my voyce, to magnifiethy marueilous goodnesse. Though I be lesse then the least of thy mercies ; yet teach me in duty and discretion for more bountifull fauours, to returne more plentifull praises. If I be deliuered from a crying sinne, I ought (of congru-

congruence) to sing aloud of thy iustice, which giuing assurance of thy mercy, by performance of thy couenant of grace, cannot but produce an exultation of the heart, and an exaltation of the voyce and tongue, in the celebration of thy iust praises.

But alas, how can I make that poore returne for thy rich mercies, which mee thinkes I ought to vowe and promise? When all is done, I must therein also craue thy blessed assistance, that thou wilt be pleased to open my lips, and to vntie my tongue strings, I must owe thee for that grace also, and goe on thy score

O Lord, open thou my lips, &c.

score euen for those praises, which onely by *Eccho* I resound vnto thee.

The sacrifices of God are, &c.

Blessed be thy name, O Lord, who in my deepest distresse, and heauiest condition for my sinnes, when I seeke for ease and reliefe, tellest mee the meanes whereby thine anger may be appeased, and thy fauour redeemed. Thou requirest no sacrifice that with labour and charge should bee purchased abroad, but such as is or should be at home, and within me; thou expectest no other satisfaction from me, but the humiliation of my proud heart, and the sorrow of my rebellious soule,

soule, O wonderfull goodnesse! O vnspeakeable mercie! What more fauourable termes, can be deuised, or propounded, then that thou wilt accept my submission, and reconciliation: so as I will aske thee forgiuenesse humbly, and freely professe, and expresse effectually mine hearty repentance, for the manifold sinnes, I haue committed against thy diuine Maiestie. Out of the the apprehension of this louing kindnesse and tender compassion (if there were nothing else) I ought to melt into teares of grieve, breake my heard hart, bruize my obstinate spirit, which haue transported

*A broken
and a contrite heart,
&c.*

ported me, so farre, and plunged me so deepe, into thy displeasure.

O Lord, inable mee, whom thou hast ordained a Priest, for this purpose, to offer daily and duly, this acceptable sacrifice vnto thee, w^{ch} I should the more willingly present, because it no way intends the destruction of my body, but the correctiō of my soule. I am only to slay my sensuality, to quell my unruly affections, and subdue them to thy holy will (for mine own good) not to impech nature, but to increase grace; and for my better encouragemēt to this mortification, thou art graciously pleased, to vse this pro-

protestation, that If I iudge my selfe thou wilt not iudge me, if I chastise my selfe, thou wilt not condemne mee, if I execute my owne iust and vnpartiall sentence against mine owne heart (the capital offender) thou wilt fauourably spare, and mercifully pardon mee, for euer.

O Lord, I pray not for my selfe alone, but for thy whole Church, wheresoever dispersed, howsoever distressed, vpon the face of the earth. As I pray that thou wilt bee mercifull to mee particularly; so I beg also, that thou wilt be fauourable to *Sion* vniuersally. Being a member of
that

*Be fauourable to Si-
on, &c.*

*Build thou
the walls of
Ierusalem,
&c.*

that myſtical body, where-
of thy Chriſt is the head,
ſo long as I haue ſpirituall
life in me, I cannot but re-
ſent, ſuch afflictions, as any
of thy choſen, do ſuſtaine:
ô Lord, I pray thee for *Ieru-
ſalem*, the kingdom where-
in I liue, that peace may be
within her walls, proſpe-
rity in her palaces, I can-
not but out of honeſt af-
fection, wiſh well to my
brethren neighbours and
companions, that their
perſons may be protected,
their walls (of wood or
ſtone) reedified, ſo often
as neede requireth, & that
not for neceſſity onely, but
for comelineſſe alſo. But
I muſt ſtill profeſſe, that I
regard the Caſe for the
Iewells

Jewells sake, which is
compassed therewith, the
Common-wealth for thy
house, and that portion of
thy Church, that is prefer-
ued therein; I respect
chiefely *Sion*, thy darling,
and the ioy of the whole
earth. My precious goods
are imbarqued in that ship;
What fortune betides
them, I am contented shall
befall me; I will sympa-
thise, reioyce, and mourne
with them, vpon all occasi-
ons. I doe acknowledge,
no neerer affinity, no dee-
rer consanguinity, no bet-
ter fraternity, then is
Christianity, nay, my spi-
rituall kindred is of more
esteeme with mee, then
any naturall or legall con-
R iuncti-

For thy
good Plea-
sure, &c.

unction whatsoever.

O Lord, shew thy fauor to *Sion*, for thy good pleasures sake, shee hath no other motiue to induce thee, no other mediator to intercede with thee. Bee gracious to her, for his sake, in whom thou art well pleased. Be pleased of thy selfe, thine owne goodnes; for thy selfe, thine owne glory, to shew this loue, vnto thy Spouse, though foule in her owne nature, yet faire, by thy gracious acceptation.

Then shalt
thou accept,
&c.

These graces, O Lord, which I begge zealously, for my selfe and others. I beseech thee to grant mercifully, that I may loue thee with prayse, and prayse thee

thee with loue, that I may
thankfully acknowledge
thy gracious goodnesse,
and in testimony thereof,
render vnto thee, all ho-
nour and glory, all manner
of prayfes and thanks,
all the dayes of my
life, euen for e-
uer and euer.

Amen.

FINIS.

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Errata.

Pag. 88. lin. ult. reade *spinning*. p. 89.
in marg. dele *Presbit*. p. 120. in marg. r.
discitur. p. 127. in marg. r. *salutur*. p. 228.
l. 3. r. *sinnes*. in id. l. 16. r. *sinnes*. p. 289.
l. 17. r. *ingenuonsty*. p. 291. l. 7. dele, *the*.
p. 299. l. 16. r. *offer*, p. 305. l. 2. r. *dae*.
p. 330. in marg. r. *dignos*, p. 342. l. 1. r.
rocke.

